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[NEW SERIES.

THE

English

Presbyterian Messenger.

OCTOBER, 1857.



LONDON:

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ENGLISH PRESBYTERIAN COLLEGE, LONDON.

The WINTER SESSION of this COLLEGE will be OPENED (D.V.) with a PUBLIC INTRODUCTORY LECTURE by Professor LORIMER, at 51, GREAT ORMOND STREET, RUSSELL SQUARE, on TUESDAY, the 6th of OCTOBER next, at Seven o'clock p.m.

The following will be the arrangements for the Session :—

Systematic Theology and Church History	Dr. M'CRIE.
Exegetic Theology and Hebrew	Dr. LORIMER.
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THE ENGLISH PRESBYTERIAN MESSENGER.

RELIGION AND ORATORIOS.

No. II.

WE have stated, as fairly as in our power, the grounds on which attendance on oratorios is defended and justified. We have not sought to conceal that persons of unquestionable piety and reputation have no doubts or scruples on the subject: and we concluded our first article by laying down certain principles which might help us to come to a just finding, after we had heard and duly considered the opinions and arguments of those who object to oratorios. These opinions and arguments, therefore, we now proceed to state.

1. It is argued that the controversy can only receive one solution from the fact that *the oratorio, as at present practised, is performed not for the purposes of worship, but for public amusement*. The oratorio is, as has been defined in a popular lexicon, "a kind of sacred drama, taken from the Scriptures, and set to music." It had its origin in Italy, the land of song and of sensuous worship. As the "opera" was produced for the stage, the "oratorio" was prepared for the church. Granting, for the moment, that a musical drama drawn from Scripture story and from Scripture language, were suitable as part of divine worship, and that its sacredness was originally marked and defined by its being confined to a place of worship (and this is granting more for the sake of argument than most Protestants could concede), yet, in by far the greater number of cases, the oratorio is "sundered from its primary relation to the house and worship of God—it is conjoined with the opera in its objects and all its concomitants, so as to be distinguished only in name and subject; the same orchestra performs them, the same auditors attend them; the same programme contains them, the same notices in attending them are observed; the play, the concert, the ball, the oratorio, are but *one* now in the eye of the world."*

The foregoing statements, by the lamented Mr. McDonald, must be taken with some modifications, while, in the main, they seem unquestionable. It is not strictly correct to say that the oratorio is "entirely sundered from its primary relation to the house and worship of God,"

* "The Oratorio," by the late Rev. J. McDonald, A.M., Calcutta.

inasmuch as musical festivals, at which oratorios are solely used, are held every year in one or other of the cathedral churches of England. And if it was intended to give the words "the same auditors attend them, the same programme contains them, the same day includes them," a universal application, however truly this may have been the case within the cognisance of the writer, or in his time, it must be taken with exceptions now. Many persons, we are persuaded, go to oratorios who never visit the theatre, or are present at the opera, although it may be quite true that those who are *habitués* of the opera, will in Passion Week so called, or at a musical festival, when fashion rules the day, be present at the oratorios also. In this latter sense, the "same auditors" may and do "attend both." Neither can it be said now, without limitation, that "the same programme," or "the same day," contains and includes both opera and oratorio. It might be so at Calcutta, but we are not aware that it is so in England.

But with these slight limitations and corrections, we submit, that the argument against the performance of oratorios as a public amusement, and *not* with the express and avowed design of worshipping Almighty God, remains intact and unanswerable. It seems too true that "the concert, the ball, the oratorio, are *one* in the eye of the world." Is not this notoriously the fact in the musical festivals already alluded to? Why, it is well known that at these festivals, got up in the name of charity for some local or more general cause of a benevolent character, we have a series of performances somewhat after this arrangement. The first day the cathedral is filled to listen to an oratorio, and in the evening is a grand concert; the latter, both as to the leading performers and singers, decidedly operatic in its character. The second morning is fixed for the charity sermon, and afterwards on the same day, or next day, another oratorio in the cathedral is performed. And while it is not invariably the case, the festival is generally concluded by a full-dress assembly and ball. The grave bishop or the dignified dean may not be at the concert or the ball, and only a portion of the clergy may venture even to the concert; but bishop, dean, and clergy alike have given their sanction to the programme of the festival, which included oratorio, concert, and ball. Nay, they appropriate and apply without scruple the money paid for admission to the concert or the ball-room for the "charity" on whose behalf the festival has been held!

And after all this, can it be pleaded that the oratorio—performed for public amusement, and as a part of a series of entertainments which attract the worldly—is defensible as at present practised? Let it be observed, in the words of the writer already quoted, that "with the intentions of the composers of these pieces we have nothing to do; neither have we anything at present to do with the uses to which such splendid pieces *might* be turned, if consecrated solely to the service of God; we now speak of that which has been and now is. The oratorio, as practised at present, is a kind of sacred drama, generally taken from the Scriptures, set to music, and performed for *public amusement* as certainly as the tragedy of 'Othello,' the opera of 'Der Freischütz,' the 'Overture to Jupiter,' or 'The Men of Prometheus.'"

"In short, the oratorio is now a *sacred subject* turned into a *worldly amusement*. The music alone (for the most part) is sought or considered; and he who would attend the oratorio as a *devotional* exercise or a *scriptural* service, would be hailed with the smile of doubt, the sarcasm of scorn, or the gaze of wonder."

Now, explaining the words *worldly amusement*, in the same author's language, as *mere musical entertainment*, can the oratorio, as at present practised, be defended? If it is not worship, must it not be a profanation of things most sacred? We remember asking the same minister to whom we alluded in our last paper as having just returned from the performance of "Elijah" at the Handel Festival at the Crystal Palace—"Was there any *worship* in it?" He had been expressing his great delight with the performance and the performers, but the idea of *worship* was evidently foreign to his mind and thoughts, and his *silence* as well as his *looks* were most expressive. And so we recollect conversing with an accomplished minister of our own church about the same period. Oratorios were naturally referred to: we were speaking with a person of fine taste and cultivated mind, who unites the piety of the Christian with innocent gaiety of temperament, and a hearty enjoyment of recreation. None of our younger readers would ever think of associating the man or his name with sourness, severity, or gloom. We asked him what he thought of oratorios; and his reply was, "I went to an oratorio, and came away with the decided impression and conviction that it is not lawful for a Christian to countenance it, and that the performance is nothing less than *the taking the name of God in vain*."

Let the reader then consider the *profanity of drawing mere musical excitement and entertainment from subjects the most sacred and solemn*. The opera singers, turned into sacred musicians for the nonce, exert themselves to the utmost with great success. Ay, and the audience applauds to the echo. Applauds what? The music, the singing to be sure. But what about the *subjects*? Are these to be profaned by cheering, and by continued calls for encores?

We have read of a woman of fashion who went to the performance of the oratorio of "The Messiah." She observed that the audience stood up at the end of the chorus at the second part. A thought struck her, what she had not thought of before, that surely there must be something very serious in the words. She took up the book and looked at them, and reflecting on them, on the place she was in, and the purpose that brought her there, she was filled with horror. "She trembled from head to foot," writes the narrator of the circumstance, "at the thought of its being possible for people to make those solemn and awful words a subject for public diversion, and I do believe that the whole world could not get her thither again." Here was a woman who was destitute of piety, who yet was shocked at the profanation of subjects the most solemn. And for our part, we must honestly say, that far rather would we see professing Christians or others going to a concert, in which there was the simple singing of the best English, Scotch, Irish, or German songs, than to an oratorio—than to a musical festival, of which Legh Richmond, a passionate lover of music, wrote, "I can truly, deliberately, and conscientiously say, that I consider ordinary musical festivals, conducted amid a strange medley of wanton, confused, and most impure mixture, as highly delusive, fascinating, and dangerous to youth."

And then, as to the drawing of entertainment from subjects the most solemn, Mr. Richmond thus writes:—"The making of the most sacred and solemn subjects which Heaven ever revealed to man—even the passion of Christ himself on the cross—a matter for the gay, critical, undevout recreation of individuals who avowedly assemble for any purpose but that of worship, and who, if they did, could hardly pretend that it was very

practicable in such company and on such an occasion, I do from my heart believe to be highly offensive to God."

The venerable John Newton represents to himself a band of persons involved in a criminal charge of high treason, and inevitably exposed to death unless a royal pardon be extended. One would think that in such a case the condemned would be anxiously occupied in devising the best means of obtaining mercy; but instead of this, they pass away the time of respite before execution in great cheerfulness. Nay, they choose to make the solemnities of their impending trial, the character of their judge, the method of his procedure, and their own actual sentence and doom, *the subject of a musical entertainment*. And when the king sends a message of reconciliation and amnesty, they even set that to music! *And for their diversion* a description of their present state, and of their fearful doom if they continue obstinate, is sung to the accompaniments of cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of instruments.

"Surely if such a case as I have supposed," says Newton, "could be found in real life, though I might admire the musical taste of these people, I should commiserate their insensibility. But is not the case more than a supposition? Is it not actually realised among ourselves? . . . I know my suppositions must already have led your thoughts to the oratorio of '*The Messiah*,' and to the spirit and temper of at least the greater part of the performers and of the audience."

2. These views are much strengthened, it is argued, *by the character of the principal performers at oratorios*. Few, if any of them, are recognised professors of the Christian faith; several of them, the most eminently gifted, are regarded as anything but exemplary in their habits and lives. And for hire—for human admiration—for the increase of flattery, which arises continually around them, these persons, who are not fulfilling the great end of their creation—will sing the sublime words of Jehovah, "Let there be light," and "The heavens tell forth the glory of God," from the oratorio of "The Creation;" or the words, "Unto us a Child is born;" or "The Hallelujah Chorus," from that of "The Messiah." The solo singer, he or she, sometimes personifies the Deity himself, or the Lord Jesus; and *His* agony and bloody sweat, *His* cross, and "passion," are spoken of—sung about, in gushing, melting, awe-inspiring strains; but all the while it is *acting*. No real devotion is there; for the premisses being admitted as to character and habits, the *power of true religion* is personally unknown.

As to the character and position of the principal performers, and the prevalent spirit among the audience, Legh Richmond says:—"Actors and singers (frequently persons of exceptionable character) are hired, supported, applauded, and almost idolised in these exhibitions. . . . Vice rides very triumphantly in such proceedings. The spirit of the world—the pride of life—the lust of the eye—all enter into these public gaieties; and *their false pretences to partial sacredness only render them more objectionable.*"*

In a sermon delivered some years ago at Cheltenham by the Rev. F. Close (now Dean of Carlisle), reference is made to the oratorios as one

* There is no feature connected with Sunday bands in the London parks, or at public houses and music saloons in the metropolis, as well as in the large provincial towns, more hateful and loathsome than the pretended compliment paid to the Sabbath by the partial introduction of SACRED music.

of the amusements "in which the great majority of Christians think it wrong to participate." The preacher dwells on what appears to these persons little short of an open desecration of the house of God by the erection of "lofty galleries, with gaudy trappings, to which a splendid and fashionable company may be admitted by purchase as to a public amusement," and on the engagement, "at vast expense, of *the servants of the opera and the stage—persons whose ordinary pursuits remove them beyond the pale of religious profession.*"

"Charmed as they might be," said Mr. Close, speaking of the great majority of pious persons, "with the melody and the song, they cannot divest themselves of the persuasion, that the *continual repetition of God's holy name by persons of this description, paid for public amusements*, is a direct breach of the commandment, 'Thou shalt not take the name of the Lord thy God in vain.' And some of the recent attempts to imitate the proceedings of the judgment day, the last trumpet, and even the voice of the Son of God himself, appear to them little short of profaneness and impiety." We are much mistaken if the great majority of our readers do not, after prayerful reflection, agree with the opinions thus expressed.

3. It is further argued, that attendance on oratorios by professing Christians, even were it is defensible on other grounds, is contrary to the law of love laid down by the apostle; namely, that *Christians are bound to guard against putting a stumbling-block in a brother's way.*

"For the sake of the church, and the influence which example may have on his fellow Christians," says Newton in his "Letters to a Nobleman," "the law of charity and prudence will often require a believer to abstain from some things, not because they are unlawful but inexpedient. Thus the apostle, though strenuous for the use of his Christian liberty, abridged himself of the use, rather than offend a weak brother, rather than mislead him to act against the present light of his conscience. Upon this principle, if I could, without hurt to myself, attend some public amusements, as *a concert or oratorio*, and return from them with a warm heart to my closet (the possibility of which in my own case I greatly question), yet I should think it my duty to forbear, lest some weaker than myself should be encouraged by me to make the like experiment, though in their own minds they might fear it was wrong, and have no other reason to think it lawful but because I did it; in which case, I should suspect, that though *I* received no harm, *they* would. And I have known and conversed with some who, I fear, have made shipwreck of their profession, who have dated their first decline from imitating others whom they thought wiser and better than themselves, in such kind of compliances. And it seems then an obligation to this sort of self-denial rises and is strengthened in proportion to the weight and influence of our characters."

Let us now notice some objections and difficulties as to the countenance given by good men to oratorios. While we repeat that we may not judge other men's consciences, we submit that good men are not necessarily *good or consistent in this matter*. All Christians are not enlightened as to every part of Christian duty. Many Christians weaken their spiritual strength, deteriorate their spiritual health, and diminish the *vivida vis* of the inner life of God in the soul, by various indulgences which tend to worldliness. "Sin," says one, "does not cease to be sin, because some good people unhappily fall into snares which the great enemy of souls spreads for their delusion. It is and it shall be for a

lamentation, that good men can so deplorably and eventually countenance what eventually their principles condemn, and what some day they may have reason to regret."

2. There are some who say, "*We have been present at oratorios without injury. We, and others known to us, have attended, and have been devoutly impressed.*" But let such persons consider—whether the entertainment was devotional in its design, whether their supposed or real edification will do away with the fact, that they were countenancing a scene where the name of the great God was taken in vain, where the most solemn subjects were made the sources of æsthetic enjoyment; and whether, while they fastened on the words of Scripture, the great mass around them were not "entranced with the burst and flow of sound." Let conscience weigh the *whole* of this matter. A man may go to the theatre and say, "I was deeply moved with the tragedy, I was deeply stirred by noble sentiments delivered with such power of oratory and declamation there;" but is he at liberty to throw his influence into the scale in favour of theatrical amusements, which, *as a rule*, injure and demoralise? And so it may be in a less degree at an oratorio. The ground seems to be doubtful and "border ground" for a Christian at the best, and inconsistent with the daily-offered prayer, "Lead us not into temptation." Is it not written, "Thou shalt not tempt the Lord thy God," and that "happy is he which condemneth not himself in that which he alloweth"?

3. The plea that the oratorio is a musical festival generally got up for *charitable* purposes is only of value if the oratorio itself is good. Charity, or almsgiving in the right spirit is good; but if the oratorio, as seems to us satisfactorily proved, be evil as at present practised, surely the *end* cannot justify the *means*. Rather, does it not assume the guise and form of what has been emphatically called "a sanctified temptation"? The *Times'* correspondent the other day writing from a cathedral town where a musical festival had just begun, urged a liberal collection after the charity sermon, deploring that the lack of liberality in this respect in former years had given a handle to the "fanatics." But no intelligent "fanatics"—by which is politely meant the evangelical opponents of oratorios as they are conducted—will admit that the most liberal collection after the sermon, nor the largest receipts after the conclusion of the medley of sermon, oratorio, concert, or ball, can ever justify the undoubted evil of the means used to effect the end and object. True charity needs not stimulants like these. The gospel supplies the motives to it, the judgment day exhibits the real tests, and the faith that makes a Saviour precious to us, will open the heart and hand freely to all sufferers, and especially to all his sick, imprisoned, hungry, and thirsty brethren.

We must now bring to a close our imperfect, but honest attempt to ascertain the path of Christian duty on a point of no small importance. Not without reluctance, from our love for sacred music, have we come to the decided conviction that, as at present practised, the oratorio cannot be defended.

May the day hasten apace, when music and song shall attain their highest, fullest, holiest development, in connection with public worship and the service of the house of the Lord.

"O power of sacred song!

Thou canst assist—O, never take thy flight!

If thou canst make us gladder or more strong,

If thou canst fling glimpses of glorious light
 Upon life's deepest depth or highest height,
 O pour upon the low and level plain
 A flood of mellowed gladness! If this might
 Thou hast (and it *is* thine), then, not in vain
 Are we henceforth prepared to follow in thy train!"

W.

[Since the foregoing was written there appeared in the *Times* an announcement of the performances to take place at the Norwich Musical Festival, concluding on the third day with "the undying *Messiah*, and a FANCY DRESS BALL in the evening!" We rejoice to add that the new Bishop of Norwich has refused his countenance to the festival on the consistent and Christian ground that while he was as desirous as any of the promoters of the festival to benefit the charities, he "*could not approve of the means adopted by them.*"]

THE OPIUM TRADE AND THE INDIAN TRAGEDY.

IT is from no light or insignificant cause that we have been led to place together these two things, apparently so unconnected—we have weighty reasons for doing so, and we shall presently see that their conjunction is deeply significant. But it will be said, "By what law are they brought together or associated? Is it by the law of resemblance? We can see none. Can it be by contrast? Even that fails. We suppose it must be by the law of causation. If so, the trade in opium must be the cause of that fearful tragedy in India in the same sense that Tenterden steeple was the cause of Goodwin Sands." In this you are so far right—the connection to which we wish to call the earnest attention of our readers, is not that of a natural and genuine causation, but of a striking and significant *coincidence*. We might perhaps be able to show that there was, or may have been something of the connection of a cause and its necessary effect in the overruling providence of God. We might show that as a part of our mismanagement and shortsightedness in the government of India, we have brought upon ourselves the severe chastisement of God. But we have no intention to enter on such a subject at such a time as this, when the heart of England is sore, and every thought is directed to the relief of suffering brethren and the retrieving of past blunders. We have no wish to "add to the grief of those whom God has afflicted," and if we did wish to give a lesson to rulers or to "teach senators wisdom" from the errors of their predecessors, we would choose a more obvious text than the opium trade for our lecture on such a subject. Our reason for calling attention to the traffic in opium in connection with our sad troubles in India, is, because it seems to us that God is opening up the way through that sea of trouble, to the removal of that shameless traffic which we feel to be a disgrace to England, a blight on some of the fairest portions of India, and a hindrance to the spread of the gospel in China.

We take for granted that there is a desire on the part of all good men to get rid of this trade, and we shall not insult our readers by proving its pernicious tendency. Indeed, we know of no class of men who have the courage to defend the opium trade on its own merits; not even those who are most deeply interested in its support, by being enriched or supported by it; we know of no extensive traffic so destitute of defenders,—religious men cry out bitterly against it, and pray for its abolition,—men of benevolence and philanthropy sigh over and deplore its effects.

Honest tradesmen feel ashamed of it,—many of the largest importers of opium would be glad to find a substitute, and others can only say, “It is *not worse* than some trades at home,” or “If we don’t sell it, others will.” Our politicians have in general deeply regretted the rise of such a trade, many denouncing it as a grievous crime; and some have thought it “worse than a crime—a great blunder.” And even the East India Government in receiving their revenue from that source, do so *with great reluctance*, and as they slowly and hesitatingly button up the millions pocketed, insert on their minutes the following declaration:—

“Were it possible to prevent the use of the drug altogether, except strictly for the purpose of medicine, we would gladly do it in compassion to mankind.”

But up to this time it has been asked—and the reply was not always at hand—“What can be done?” Here is a branch of our foreign trade which has grown up to such proportions that we cannot touch it without materially deranging a complex and important system of exchange in China; and, what is of far greater importance, we cannot interfere with the East India Company’s sources of revenue. Large and costly works have been set on foot for the improvement of that great empire which Providence has put into our hands, and if £4,000,000 sterling be taken away from our revenue, the hands of the Government will be tied, improvement stopped, and the welfare of our fellow-subjects in India will be interfered with. Now, is it not a significant fact, that just at the time we hear such arguments against any interference with this trade, our Indian Empire is shaken to its centre, and our finely balanced revenue sheets are scattered to the winds, and our benevolent schemes, for a time, arrested by a diabolical insurrection of the very people we wished to benefit? This fact we recognise as significant, not because of any connection between the opium trade and the revolt; we have no heart, at such a time as this, to measure out with nice balance the degree of blame to be attached to the rulers of India, or to fix our finger with prophetic wisdom, *after the event*, on the causes of such a terrible visitation of Providence. We take it simply as a fact, that the hand of Providence has permitted this fearful tragedy to be enacted; and without any reference to the past, we cast our eyes to the future, and there we see, what every man of intelligence must see, that our rule in India must undergo a great change, and that our sources of revenue and the means of its realization must all be remodelled, and that the very first principles of our system must be re-examined. The state of anarchy is such that we are in a position to lay plans for the future as if the past were a blank for all purposes save the lessons of a sad experience. India, especially the opium-growing portion of it, is practically a chaos; the only element of order visible on its troubled surface is the shattered yet vital power of British arms; and by the blessing of God the desperate energy of British will and of British valour shall yet bring order out of the confusion.

But is it only that we may return to the old state of things? Is all the agonising experience of these few months, which seem an age, and all the blood and treasure yet to be expended, only a step to the restoration of the past—that the Honourable East India Company may go quietly on with their old policy and the sweet exercise of their old patronage, that the old revenue may be collected as heretofore, and that the monopolies of salt and opium may be enjoyed? The thought is too monstrous to be indulged. As for the monopoly of salt they are welcome to that, if

they need a conservative element. If there is a covenant about that, we have no desire to "violate our salt." But the opium—they have had enough of that; we must have no more dreaming under its delightful but delusive influence. Providence has opened up the way to the rapid, if not immediate abolition of that vile traffic, and that, by no active effort of home agitation, or the interference of a prohibitory legislation, of which there is such a dread. It is by a means which we could never have dreamed of or desired. All that seems to be required for the extinction of the trade and its sudden drying up by the roots is that, for a single year, it *be let alone*; that *no sacrifice* be made for the growth, and protection, and forced production of the drug; that the East India Company abstain from advancing money to the growers, who will be glad to grow rice or sugar if left to their choice; that the troops and police of India be not diverted from more important work to aid in the transmission of that which might be grown in independent states. By such a policy we apprehend that the supply would be reduced by one half, perhaps by three-fourths; and by prohibitory measures, which at such a time as this would be neither unjust nor injurious, it could be stopped entirely, and that in such a way, that no other country could come in to supply the demand; and if any other field were to be cultivated, the poor victims of the tyrannous vice in China would be weaned from their habit, and would be in a position to resist the temptation if again presented; if, indeed, any but ourselves should be either able or disposed to tempt them.

It is true that this would cause some derangement in the China trade, and some loss to our revenue in India; but it would only be one small addition to many great burdens, which we find ourselves now compelled to bear, and it would not be the last straw which breaks the camel's back. It would be one means of removing the chastening hand of God, which lies heavier on the guilty than any burden of additional taxation, and we would secure the blessing of many in China and India, who may suffer from our present cruel trade in that which brings poverty and crime in its train, and retards the progress of the Redeemer's kingdom.

We see by the estimate for the revenue in India for 1856-7, that a sum of £1,400,000 is set apart for the production of opium in Benares and Behar. It seems but a reasonable request that that sum be withheld even though the net profit to be derived from it were to be as estimated £2,000,000. But we do not dogmatise on the way in which the evil is to be got rid of; we leave that to the wisdom of those most interested in the pecuniary question; we commend the whole subject to the thought and prayers of God's people. Let all who are interested in the welfare of India and the cause of missions to China earnestly plead that God may interpose to put an end to this traffic, that in our present measures with the Chinese we may not be permitted to force the Government to legalise it, or by our extended commerce also extend this degrading vice, and that our Indian Government may learn from their present troubles to sacrifice the gain of an unrighteous traffic.

THE WATERER IS WATERED.

"The liberal soul shall be made fat; and he that watereth shall be watered also himself."—PROV. xi. 15.

It is announced here that the bountiful shall be enriched; and that law is expressed in a simple, intelligible, and memorable figure: "He that

watereth shall be watered also himself." How wisely and kindly God has bound his words into one, making all depend on each, and each on all! When we look up to the heavens, the moon and the stars which He hath made, we find there a law by which all the worlds of space are linked together. Our earth affects the moon, and the moon affects the earth; each planet influences all the rest: the removal of one would disturb the order of the whole. The well-being of all is concerned in the right working of each. This law pervades the works of God. Souls are linked to souls in the spiritual firmament, by a bond equally unseen, but equally powerful. One necessarily affects for good or evil all the rest in proportion to the closeness of its relations and the weight of its influence. You draw another to keep him from error; that other's weight which you have taken on keeps you steadier on your path. You water one who is ready to wither away; and although the precious stream seems to sink into the earth, it rises to heaven and hovers over you, and falls again upon yourself in refreshing dew.

It comes to this: if we be not watching we are withering. There are only two things in time worthy of having the whole force of an immortal mind directed upon them, and these two are both here. The one is to be in Christ ourselves saved; and the other, to be used by Christ in saving others. "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's." (Rom. xiv. 7, 8.)

To water green flowers that they may not wither, or withered ones that they may revive, is one of the sweetest employments that fall to the lot of man. Moral and natural beauty are so entwined together in the act, that his spirit must be dull indeed who is not drawn by the double attraction. When the tastes of the spiritual life are kept keen by frequent exercise, it must be a strong and pure pleasure to be employed as a vessel to convey water from the well of life to souls which would wither from want of it. To be the instrument of keeping fresh a lively plant, or making fresh a drooping one, in the garden of God, is an occupation that angels might eagerly apply for; but this work is all reserved for the children of the family; servants are employed in other and outer things.

There are diversities of occupation for the children, as well as diversities of operation by the Lord. To water flowers in a sheltered garden, at the going down of a summer's sun, is one work for man; and to ply the hatchet on the hoary trunks of the primeval forest is another. The works are very diverse, and yet the same hand may do them both. The department of the Lord's work which the text commends is of the gentlest and most winsome kind. It differs as much from direct assault on Satan's stronghold for the first conviction of sinners, as that clearing of the first spot in the solitude, which tries the strong arm of the emigrant, differs from the watering of a garden flower, which may be done by a woman's hand; but it is a work commanded by God, and needful for a brother. If we are his, and yield ourselves to him as instruments, he will at one time nerve us for rough work, and at another solace us with gentle occupation. He has both departments in his power, and in dividing he does all things well.

Opportunities and calls swarm at every turn. The blind may never see the case or the time in which he can do any good; but where the eyes are open the willing man sees a mountain full of them.

Here is a young woman, into whose heart the word came with power in

early youth. Through a storm of terrible conviction she emerged into peace. She sat down at the Lord's table in the church, and took the standing of the Lord's disciple in the world. She has grown up and come out. Perhaps, by her parents, she was ostentatiously brought out from the kindly shade of youthful retirement into the blaze of the world's hot light. Passions are kindled in her breast,—passions for dress, for company, for pleasure, which formerly she felt not and feared not. The sun has risen with a burning heat on the tender plant, not yet deeply rooted. Forthwith it droops and is ready to die. Rear and water that weakling. Mingle faithful reproof with patient kindness. At the same moment touch her weakness with human sympathy, and her sins with God's awful word. When she feels that a disciple cares for her, she may be more easily convinced that the Lord cares for her too. Gently lead her to the beauty of holiness, that there she may lose relish for the pleasures of sin. She may be saved, and you may be the instrument of saving her. I have seen a plant of a certain species that had been exposed all day, unsheltered, unwatered, beneath a burning sun, bent and withered towards evening, and to all appearance dead; but when one discovered its distress, and instantly watered it, the plant revived so suddenly and so completely as to strike inexperienced observers with astonishment.

Oh, it is sweet employment to be the waterer of a withering soul! It is gentle work for tender workers. "Who is on the Lord's side let him come," and labour in this department. The work is pleasant and profitable. In the keeping of this commandment there is great reward. To be a vessel conveying refreshment from the fountain head of grace to a fainting soul in the wilderness, is the surest way of keeping your own spirit fresh and your own experience ever new.—*Laws from Heaven for Life on Earth, by Rev. W. Arnot.*

THE LATE DR. ARCHIBALD ALEXANDER, OF PRINCETON.

(Continued from page 279.)

In the month of July, 1812, Dr. Alexander arrived at Princeton. Princeton is a name so prominent in the annals of American Presbyterianism, that a sketch of the place may not be uninteresting. It is a village, situated about half-way between New York and Philadelphia, in the State of New Jersey, just at that point where the hilly or upland country begins to subside into the tamer slopes which extend towards the ocean, but which swell eastward into the graceful line of the blue Monmouth hills. It had been the site for half a century of a college that stood high among the educational institutions of America. For many years the village was little beyond a mere cluster of houses around this college. It was the locality of one of the revolutionary battles, and had been for a time the seat of the old Congress. "Everything, however, had reference to the great and venerable literary institution, whose officers were the most prominent persons in the place. The ancient edifice, the ample lawns, and spreading trees, made its grounds then, as now, the principal charm of the village. Its cemetery contained the ashes of Burr, Davies, Edwards, and Witherspoon; and in the neighbourhood, as you rise towards a hard rocky ridge, was the farm of the last named, which he had called 'Tusculum.'"

Here, in the mid-day of his life, Dr. Alexander commenced the era of

his most important exertions. At this period he was thin in person, "but his countenance was full of life, his complexion was clear, his teeth as yet spared, his locks, though slightly silvered, unusually full, and his eye mobile and piercing to an extraordinary degree, as none can forget who ever saw him. As compared with his later self, he was characterised by the great spring and vivacity of his discourse; more disposed to converse, bold and ready in argument, sometimes keen in answer or reproof, always open to the point of what was gay or humorous; free with his children and their comrades, enthusiastic in his love of scenery and of music, with a frankness and naturalness in the expression of opinions and sentiments which was the more delightful the more it receded from the canons of artificial society. His opinions were formed, his lines of study marked out, and in regard to his manner in preaching the gospel, he was unquestionably at a point beyond which he never rose.

In opening the new theological seminary, Dr. Alexander had not so much to carry out a system as to create one. There was not only no foregoing incumbent, but there could scarcely be said to be any precedent. The seminary was entirely distinct from the college which had existed at Princeton for many years. The college is an independent chartered institution, under a close corporation, owning no necessary alliance with any sect; while the seminary is a strictly ecclesiastical foundation, managed by trustees, and superintended by directors appointed from time to time by the General Assembly of the Presbyterian Church.

The committee of the General Assembly had prepared a scheme for a theological course for the new seminary, to fill up the details of which and carry it into operation, Dr. Alexander, as in the meantime sole professor, had now to set himself. "His first solicitude was concerned in drafting a plan of study for the three years which had been allotted for the course. He was next to address himself to the work of actual instruction. However well furnished in several departments with the general knowledge implied in ministerial accomplishments, he was necessarily destitute of all special preparation. Not only were lectures to be written on branches lying far asunder, but such *lacunæ* were to be filled up as exist here and there in the acquisitions of the most diligent student; while the whole mode of communicating knowledge and conducting discipline was as yet an affair of tentative and doubtful effort."

To this labour Dr. Alexander set himself with his usual vigour and industry. His lectures and course of instruction embraced a most compendious review of the numerous theological systems of Christianity; and later he became so earnestly impressed with the necessity of having the young clergymen armed at all points against adversaries, that he greatly extended his lectures, so as to embrace the varieties of Heathenism and Mohammedanism with which missionaries must be brought into contact; and also the forms of error which prevail in America. Accordingly, he has left copious reviews of Campbellism, Shakerism, and even Mormonism, with details which show how largely and attentively he must have examined all the available authorities of these heretics. In conducting these studies he fell on a plan which gave him great pleasure and was always interesting to his pupils. Early in the session each member of the class had allotted to him some erroneous system of controversy, to be made the subject of a dissertation. The whole term was sometimes allowed for preparing these, and some of the essays became almost volumes. Among them were productions which he prized very highly.

In the early years of the seminary there was an intimate association

between teachers and scholars, which was very charming, but which could not be maintained when the numbers increased. At first there were no school buildings; the professor's house was at once library, chapel, and lecture room. The handful of pious young men gathered around their preceptor almost as members of his family; going freely in and out, sitting at his board, joining in the domestic worship, and, in a word, not merely learning of him, but living with him. This continued for some years while the numbers were small, for the seminary began with three pupils, and it was not till its fifth year that it attained the number of thirty. But always Dr. Alexander gave his pupils free access to him. Few moments of the day passed without a knock at his door; and as his apartment was but a few steps from the principal edifice, it was resorted to by the young men with the greatest familiarity, and on every sort of errand, both temporal and spiritual.

In addition to his labours as professor, he voluntarily devoted himself every Sabbath to preaching. In a letter dated January, 27, 1813, he says, "It is part of my duty to preach to my students, who are nine in number, but as I did not wish to interfere with the regular worship of the place, I instituted a meeting on Sunday evening at my own house. No persons attended but such as were invited, and when the winter commenced very few could attend with comfort; but in proportion to the difficulty of attending was the desire increased, both among the students and citizens. At length a large room was fitted up in one of the college buildings, and I was invited by the faculty to preach in it. The place was very soon crowded, and all the principal families in the place and vicinity took the lead in attending. We were soon obliged to seek a larger place, which was also found insufficient to contain the people who came. Sometimes more than a hundred have been enabled to get in. We have now removed to the refectory or dining-room [the present museum], a room which will hold several hundred people seated, and even this seems as if it would be scarcely sufficient. The attention of the people is uncommonly solemn, and many appear to be affected, but what the result will be God only knows. Two particular facts have encouraged me to hope for some good issue."

The labours of grace went on with—his biographer says—a felicitous sameness, which leaves little for the narrator. Externally they were troublous years, for the war with Britain was in progress. Although Princeton was often the scene of military events, Dr. Alexander was as little disturbed as any one in the land. He never took any active part in politics, but pursued the even tenor of his studious life.

In 1813, he received as a colleague the Rev. Samuel Miller, D.D., of New York. His department was ecclesiastical history and church government. For thirty-six years Dr. Alexander and Dr. Miller remained colleagues, and though in their habits and modes of thought very different, it is recorded that during a lifetime of common service they never had an alienation, or the difference of an hour. "As years rolled on, and old age arrived, the concord and the affection of these servants of Christ presented a beautiful and edifying spectacle. They conversed together and prayed together; and as their hoary heads appeared, with a punctuality belonging to both, in the devotional and other more public services of the seminary, the moral influence of the sight upon their numerous and respectful pupils was happy and indelible."

Dr. Alexander had not long entered on his professorship before his health began to give way. The east winds to which Princeton, otherwise

healthy, is exposed, produced a state of almost permanent feeble health. He became morbidly wakeful, passing often whole nights without refreshing sleep. He appeared thin and haggard, and this, with short intervals, was his condition for many years. Still he seldom made his ailments an excuse for abstaining from any duty, but he rather sought a solace in more intense occupation of mind, which in turn increased and perpetuated the evil. Several times his southern friends attempted to prevail upon him to return to their more genial climate; but he resisted all such efforts, and went on with his persistent labours at Princeton. His habits rather stimulated the malady from which he suffered. His study door was over against the seminary entrance, and very near to it. These few steps he might be seen to take day by day, at the appointed hours, and always in full time. In many years of his life this may be said to be the only bodily exercise he took, while at home he not only confined himself to one apartment, but to one chair. In writing he never used desk or table, but held the paper before him on a wide book or portfolio.

We have the man thus before us as he was about to enter on the period of his authorship. Between forty and fifty he was slender in person, clear in complexion, with a slight silvering in his abundant brown hair. He had already printed occasional discourses, and contributed papers to various periodicals. But it was not till 1823, when in the fifty-second year of his age, that he published any book. At that time a little knot of sceptics began to make themselves busy in the college of New Jersey, and to meet them Dr. Alexander delivered a sermon in the college chapel from the words, "Yea, and why even of yourselves judge ye not what is right?" The sermon he enlarged and printed in 1825, under the title "Outline of the Evidences of Christianity." The little work had a large circulation, and it is still used as a text-book in many colleges and schools. During the following twenty-five years, he published upwards of forty sermons and treatises, besides numerous contributions to Professor Hodges' "Biblical Repository," now so well known as the "Princeton Review." He was one of the originators and early supporters of the American Colonisation Society, the object of which is to form a colony of free blacks on the Western Coast of Africa.

The year following, 1830, was full of anxiety for all who served the Presbyterian Church. Differences of opinion on doctrine had arisen, and eight years of controversy terminated, in 1838, in the division into Old and New Schools. Dr. Alexander did not put himself forward as a prominent champion. He was a Calvinist of the Westminster type, and he employed his pen laboriously and frequently in defence of what had begun to be called Old School Theology. What he believed, he also diligently taught to his students. He believed that many of their ministers had departed from these doctrines, and when at last the division came, by the spontaneous secession of large numbers, including all the adherents of the new doctrine, he cordially and determinately stood by the constitutional body, and never ceased to rejoice in the quiet and purity of the church which was the result.

The remaining years of Dr. Alexander's life passed gradually on, amidst a continuous series of useful labours. He preached from Sabbath to Sabbath, both at home and abroad, and was often employed in pulpit labours even during the week. His professional work at the seminary was uninterrupted, and he found time for the exercise of a large and extensively influential authorship, conducting all the while a very wide-spread and varied correspondence. In 1840 he was relieved of part of his

duties as professor, Dr. Hodge becoming then Professor of Exegetical and Didactic Theology, and Dr. Alexander's chair being confined to Pastoral and Polemic Theology. He was now sixty-nine, and yet any token of declining years was in body only, for no one could perceive any abatement of his intellectual vigour; and in regard to professional and literary labour, he never was more abundant. His was in the highest sense a happy old age. His later years were naturally marked by frequently recurring losses of friends—losses he bore in the spirit of this extract from one of his letters:—"Thus our family, the members of which have been so long preserved in life, are now taken away in rapid succession. Out of eight, three have departed in less than six months; and it cannot be long before the remaining five shall be summoned. Oh, may we all be ready! And may we be enabled to meet death with as little fear as those who have already died! Farewell. God bless you all!"

As we have already said, Dr. Alexander laboured to the last. He was wont so say that ceasing to exert the faculties greatly impairs their strength, and that he was convinced that when a man whose life has been very active *retires*, he very soon sinks into second childhood. On this principle he acted, and, so far as he was concerned, with a success that seems instructive. Thus he wrote as follows only a few months before his death:—"To relieve your mind from all uneasiness respecting the expression in my letter about not continuing much longer to be a professor, I would inform you that on this day week I expect to enter on my eightieth year, and of course I cannot expect to continue here much longer. I have no intention of resigning, while my health is good and my mind sound. If I should be seized with paralysis, or some other disease, which would entirely disqualify me for performing the duties of my office, I might deem it expedient to resign, but it is my general purpose and hope *to die in the harness*."

On the 7th September, 1851, he preached to the students in the seminary chapel from Isa. liv. 13, "All thy children shall be taught of God." On the following Sabbath, September 14, he addressed the communicants at the dispensation of the Lord's Supper in the first church of Princeton. A few days afterwards he became indisposed. His friends hoped he would recover, but he did not think so. After much reflection, he said, he had come to the conclusion that there never was a time in which it would be or could be better for him to leave the world. He had never felt that his work was done before now.

Until a week before his death he came down regularly to his study as early as six in the morning and lay upon the sofa till bed time. He conversed freely with his friends and spoke of his approaching departure with simple serenity. "Now I understand," he said on one occasion, "as I never did before, what is meant by that promise, 'Thou wilt make all his bed in his sickness.'" When asked by one of his sons if he was at peace, he said "Oh, yes!" with a tone which implied "How can you doubt it?" Then he added, "No ecstasy, but clear faith. I have been reviewing the plan of salvation this morning, and assuring myself that I do accept it."

He became gradually weaker. Sometimes he slumbered heavily and then revived. During Sunday he lay in the same tranquil state, though perfectly collected in reason, sinking gradually till about six o'clock in the morning of Wednesday, October 22, when he ceased to breathe.

"Blessed are the dead that die in the Lord—they rest from their labours, and their works do follow them."

Miscellaneous Papers.

(Original and Selected.)

THE SECRET PLACE,

BY THE REV. W. C. BURNS.

From a Hearer's Notes. (Continued from page 284.)

ACQUAINTANCE with God is the end of the divine life. If any of you shrink from this, and draw back from His presence, you give proof that you know not Christ nor His salvation. If you did, you would be found pressing forward to gaze on His holy perfections as so many chambers of safety for your souls. You would look on His power as your defence against the enemy. You would hide in His omnipotence, you would repose in His faithfulness, you would live upon His love, and take refuge in His very holiness, made yours in Christ Jesus.—Strange refuge this for a guilty sinner!—You would not be content with a mere knowledge *about* God. You would know him as I AM THAT I AM. You would hear a voice say, “Come, my people, come and make my perfections your refuge and my presence your dwelling-place: make Me your fortress, your buckler, your high tower.” You would be found studying His character *as revealed in His Son*; getting fresh discoveries of the glory of Christ, learning the worth of the atoning blood, and the depths of His unchanging love; daily crying out with him of old, ‘Wash thou me; wash thou me!’ Ah yes! and you would be daily too going *out of yourself and into Immanuel*, “in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.”

No man who is a stranger to the fountain opened for sin and uncleanness, can be a Christian. No one who is a stranger to closet religion can be a Christian. No one who is without communion with the living God can be a Christian. No man who is not forsaking every known sin can be a Christian. No man who refuses to discover to be sin, that which God's Spirit in his word has discovered to be Christ-dishonouring, can be a Christian. No; sin cannot live in the chambers of God's people, it cannot be carried into the secret of His presence, it cannot be indulged in the holiest of all. Those who are holding their idols to their hearts, and setting up their sins as stumbling blocks before their eyes, are not Christians, but hollow professors and self-deceivers.

Where will they be when a day of trial comes; when all false refuges are wholly swept away; when all that is not hid in the secret of His pavilion, shall be devoured by the overflowing scourge? Friends! when God's wrath will sweep over every place but *one* spot—and *that* the secret of his own pavilion—what will you do *then*, if you are not there?—if you have not obeyed this invitation: “Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast?”

In application of this subject we call upon all of you who are still strangers to God to believe that His scourge will soon sweep over this earth. Some of you think you can be safe at a distance, without delight in Him, or communion with Him. Fellow-sinners! what will you feel at the day of judgment when you find yourselves so far from God that when you call He will not answer. Because, when he called you to turn at His reproof in the day of grace and bade you hide in the secret of His presence, you would not hear, but tried to hide in the darkness of your own mind—in the darkness of a dead world, and a deceitful devil—and so remained a stranger to His love and His salvation.

Poor formalist! where will you flee when you see Him face to face? And you who are regarding iniquity in your heart, where will *you* turn to? Forms and ceremonies won't screen you from that tempest. They will not make a break-water to the billows of His wrath. Even the most scriptural and sound belief will be worthless to you if you have not made it *your own*. What would a mere good creed be at the day of judgment? The visible church will be no covert then. What avails the union of a dead member to a living body, if it never was connected with the life-giving head? A profession will not shelter you from the glance of the eye of fire. You may profess Christ's religion till death, as many have done before you, and never know His gospel as the power of God. You may rank among God's people—you may appear

to belong to the sheep, even till the day when the sheep shall be separated from the goats, but no longer; you will then be on the left hand. You may pass for Christians among Christians, you may pass for such among men, and even under the eye of ministers, who may examine you and think that you are true believers. You may pass for such before the session: the elders may add your name to the communion roll without a doubt of your being a child of God. Yes: sad though this may seem, it is too often the case, that men's hypocrisy eludes the eye of ministers, of elders, and of God's own people,—and yet they are hypocrites *still*. Have you met with God who is light, and in whom is no darkness at all? Have you met with God in the way He has accepted, even through the sprinkling of the blood of Jesus His well-beloved Son? Is his Holy Spirit dwelling within you—getting the mastery over every sin, and the victory over every temptation: or are you retaining sins which the Spirit has clearly set forth before your eyes? Are you cleaving to that which He is urging you, or once urged you, to cast away as the abominable thing which God hates, even after you had vowed and promised, as in the sight of God, to forsake them?

Yes, you *shun* the light lest your deeds be made manifest, while you make a fair show before men, cleaving to sin in your heart, and yet coming to the people of God, and to the ministers of God, and asking concerning Him. Truly you will have a fearful end: for God says of such, that “every one which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself; and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people, and ye shall know that I am the Lord.”

It is not union with the visible church, it is not a profession of godliness, it is not a form of religion, it is not prayers and fastings, it is not good works, it is not tears and repentance that will save and justify the soul in the day when earth shall disclose her dead and shall no more cover her slain. Nothing less than the shelter of Christ's blood, nothing short of the secret place of Jehovah, the pavilion of Him who is Almighty, that will cover the sinner *then*. But blessed be God, though judgment may overtake us in a false security, and surprise us in our imagined faith, with our hypocrite's hope—with our hypocrite's peace and joy, it cannot follow us to, or

overtake us in the secret of God's pavilion. Ah! the roaring lion cannot come under that shade; he cannot find you there, feeble believer! Death and hell cannot shoot their arrows within the veil. The law cannot bring its summons into the holiest of all, nor the avenger of blood pursue. And why? Because it is sprinkled with the blood of Jesus.

Death is before us: it will soon be here. Since last we met, many, many have been summoned to the bar of judgment, and have got their doom decided, their sentence sealed; and we are daily waiting to hear the voice that is to call us to Himself. Not knowing when we may again be permitted to entreat you to return to God, we would the more urgently plead with you to be reconciled to Him now by his Son. Are you dealing with the blood of Christ? Do you only make use of it to keep you at a distance from God? or as some do, to despise God and His law altogether? Ah! if so, you have never had it applied to you at all—never. Christ's blood avails nothing except in so far as it brings you near to the Father of your spirits. Christ's blood is just a *holy path to a holy nature*.

We would address a word of caution to God's people, and it is this. Always seek in religion to feel and realise more than you express to others. Do not dwell on past experiences, as it were to comfort yourselves under the want of present grace: or speak of the experience to others, when the grace is perhaps almost gone. Ah! beloved friends, if this be a snare to any of you, you have need to learn to say with Paul, “This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Press toward the mark, remembering, that it is not *your* mark, or any man's mark towards which you must press: it is God's mark. And what is God's mark? It is perfection: “Be ye also perfect even as your Father in heaven is perfect.” Have your eye fixed upon that blessed mark. Set the fear of God before your eyes, and the love of God for the prize of your high calling.

There are some who never look so high as God's mark, and so begin to feel quite satisfied, measuring themselves by themselves. Thus when trial comes they fall, because it finds them leaning on their own strength.

Would that you were all making it your great business, so to speak, to enter into God's rest! Labour to enter into God's presence, and by faith already into His glorious rest. Your faith has many a victory to gain. Yes, faith is a battle—a mighty warfare—“the fight of faith.” It is

a fight against all that is natural to you, against all you love by nature. It is, indeed, a fight against everything around you—that you may live on *Christ alone*. Faith is just a trampling upon all, and a despising, ay, and hating, of all that comes between you and a fully revealed Christ—a very loathing of, and suffering the loss of all things, to win Christ and be found in him.

“THERE IS ANOTHER MAN.”

DURING a heavy storm off the coast of Spain, a dismayed merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvas shelter on a deck almost level with the sea, suggested the idea that there yet might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off, with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men through the swell of a roaring sea; they reach it; they shout, and now a strange object rolls out of that canvas screen against the lee shroud of a broken mast. Hauled into the boat, it proves to be the trunk of a man, bent head and knees together, so dried and shrivelled as to be hardly felt within the ample clothes, and so light, that a mere boy lifted it on board. It is laid on the deck: in horror and pity, the crew gather round it: it shows signs of life; they draw nearer, it moves, and then mutters, in a deep, sepulchral voice, “*There is another man.*” Saved himself, the first effort he makes is to save another. Oh, learn that blessed lesson! Be daily practising it. And so long as in our homes, among our friends, in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is “*another man*,” let us go to that man, and plead for Christ; go to Christ, and plead for that man the cry, “Lord, save me, I perish!” changed into one as welcome to a Saviour’s ear, “Lord, save them, they perish!”

THE MULTITUDE OF BOOKS.

BY REV. J. W. ALEXANDER, D.D.

Bad books are abundant. They “go up and come into thine house, and into thy

bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.” Of making bad books there is in our time no end; never was there such a propagandism of evil reading. Omitting those which invite the criticism of the police, we have books of error, of heresy, of scepticism, of infidelity, of scoffing, of blasphemy, and of atheism. The old English and French Deists are reproduced with new forces of vastly greater danger and seduction from Young England and Young Germany. Those are not the most fatal which are the grossest. For Tom Paine, we must grope into the filthiest dens of Transatlantic radicals, newly arrived and bringing dirty and cheap copies from Holywell Street, from English factories and bridewells. If you wish to poison an enemy you will not first suffocate him with stench like this; wily malice will ply him with “poppy and mandragora and all the drowsy syrups of the world.” And such are the infidel books which come to us in the guise of popular fiction or poetry. For example, the ignorant creatures who innocently try to comprehend the involved and intricate strophes of Percy Bysshe Shelley scarcely know, even while the volume is in their hands and they are lulled with his soft music, that as an atheist he is worse than Paine; that in the very volume he scouts the idea of a God, raves against the institution of marriage, laughs to scorn chastity as a virtue, blasphemes the miraculous conception of our Lord in language which we dare not quote, and traces the misery of mankind to what he calls “the accursed book of God.” I charitably believe that those young misses, whose saloons are graced by costly copies of Shelley and Don Juan, have contented themselves (no unusual practice) with the cover and gilding of the volume.

Bad books are unfortunately of wider range than these, which inculcate infidelity or paint voluptuous sin. The cheap, frail, pamphlet-editions of idle romance, notable more for its dead-level mediocrity—a literature peculiar to our day, in which great and famous, but unprincipled, publishers and booksellers purvey to the least intellectual and most illiterate portion of the reading world—are recognised by their very integument, and the yellow or tawny cover is seen lurking under pillows, on work-tables, or wherever consciousness of ill-spent hours leads to concealment. The world is so full of injurious and corrupting works that a decision should early be formed to shun them all as you would shun a scorpion.

Useless books are innumerable. It is not enough to shun those which are shame-

ful and flagitious. Our life in this world is but a brief period, abridged at either end; when longest, greatly interrupted, and often abruptly cut off. Why, among tens of thousands, should a man select those which can do him no good? This does not breathe a syllable against seasonable entertainment, recreation—nay, even amusement. That book is not useless which smoothes the knitted brow and tempts back the smile of natural health to the saturnine visage; and when wise reserve and careful limitation are observed, such books do good. But the adult who reads always for amusement, makes himself a child, and might as well return to kites and marbles.

Those who would malignantly degrade women into pretty toys, to be caressed while the early varnish is on them and the costly music not silenced by wedlock, and then contemned when they are found to have no solid qualities, cannot effect their purpose more certainly than by reducing the daily reading of the sex to volumes, or rather pamphlets, of rapid story-telling and banter. And all readers, male and female, old and young, should be aware that their character and destiny may be inferred from these silent companions; and that books which bring no profit are leaving a mark upon the ductile wax of mind, sentiment, and habit, for life, and perhaps for eternity.

Inferior books are to be rejected in an age and time when we are courted by whole libraries, and when no man's life is long enough to compass even those which are good, and great, and famous. Why should we bow down at puddles when we can approach freely to the crystal spring-heads of science and letters? Half the reading of most people is snatched up at random. Many stupify themselves over the dulness of authors who ought never to have escaped oblivion. The invention of paper and printing—especially the production of both by a new motive-power—may be said to have overdone the matter and made it too easy to be born into the world of authorship. The race would be benefited by some new invention for strangling nine out of ten that sue for publicity. If steam and magnetism could lengthen life to an antediluvian term, or urge the mind into new energies, so that it should effect in one hour what our fathers effected in ten, we might afford to nod over indifferent second-rate, seventh-rate productions. But time is no longer and mind is no mightier; yet men who, in a shop, orchard, or market, pique themselves on choosing the best, are content in the matter of reading to take what is flat, insipid, and empty, if not refuse. No man can do his friend or child a more real service than to snatch out of his hand

the book that relaxes and effeminates him, lest he destroy his solids and make his fibre flaccid by the slops and hashes of a catchpenny press. But especially is he a benefactor who instils the principle that no composition should be deliberately sought which is not good, beneficial, and above mediocrity.

ISAAC WATTS.

AFTER the glorious revolution, the little congregation at Southampton regained liberty of worship; and Isaac Watts, senior, was elected one of its two deacons. Here it was that, for the two-and-a-half years after the completion of his academic course, Isaac Watts, junior, worshipped. At that period there were congregations which eschewed all psalmody, and in whose worship there was to be heard as little of the voice of melody as in a meeting-house of "Friends." But this was not the case in the congregation of the Rev. Nathaniel Robinson. They sang; but whether it was Sternhold's Psalms, or Barton's, or some one's hymns, we do not know. However, the collection did not come up to the standard which the devotional feeling and poetical taste of the young student craved, and, having hinted his discontent, he was challenged to produce something better. Accordingly, on a subsequent Lord's day, the service was concluded with the following stanzas:—

"Behold the glories of the Lamb
Amidst His Father's throne:
Prepare new honours for His name,
And songs before unknown.

"Let elders worship at His feet,
The Church adore around,
With vials full of odour sweet,
And harps of sweeter sound.

"Those are the prayers of the Saints,
And these the hymns they raise;
Jesus is kind to our complaints,
He loves to hear our praise.

"Now to the Lamb that once was slain
Be endless blessings paid;
Salvation, glory, joy remain
For ever on Thy head.

"Thou hast redeemed our souls with blood,
Hast set the prisoners free;
Hast made us kings and priests to God,
And we shall reign with Thee.

"The worlds of nature and of grace
Are put beneath Thy power;
Then shorten these delaying days,
And bring the promised hour."

Such is the tradition, and we have no reason to question its truth. But more remarkable than the tradition of the hymn, is the alacrity with which it is said to have been received. The attempt was an innovation, and the poet was a prophet of their own country; but to the devotional instincts of the worshippers, so welcome was this

"New Song," that they entreated the author to repeat the service—till, the series extending Sunday after Sunday, a sufficient number had been contributed to form the basis of a book.

It was not, however, till 1707, and when the publication of his "*Horræ Lyricæ*" had given him some confidence in his powers, that Watts committed to the press his "*Hymns and Spiritual Songs*." For the copyright, Mr. Lawrence, the publisher, gave him £10; and in less than ten years six editions had been sold. He then brought out what he deemed a more important contribution to the course of public worship—"The Psalms of David imitated in the Language of the New Testament," which he hoped would escape some of the objections urged against his hymns. Their texture was the language of inspiration, and they chiefly differed from the Hebrew Psalter, by introducing "the name of Jesus" in passages which, as Christians believe, refer to His person.

Since the publication of the first of these volumes a century and a half have passed away, and only twelve years fewer since the publication of the second; yet nothing has appeared to dim their lustre—as yet, nothing threatens to supersede them. With their doctrinal fulness, their sacred fervour, their lyric grandeur, they stand alone—by dint of native sovereignty overtopping all their fellows.

So naturalised in the common mind of Christendom is the language of Watts, that were all copies of his hymn-books to perish, probably half the stanzas could be recovered from quotations in printed sermons, and in the pages of Christian biography; and so necessary a supplement to pre-existing psalmody are these spiritual songs, that we know not of any Church of England collection which has not adopted some of them, and it was mainly the demand created by their popularity which constrained the most cautious and conservative of all the Churches to compile those "*Translations and Paraphrases*," in which the superior poetry of Logan and Cameron only sets off to greater advantage the superior devotion of Watts.

Before taking leave of the Christian psalmist, it may be well to mention that the last time he took up the lyre, was to entertain and instruct the lambs of the flock. Arrived at middle life, a bachelor, a student, and an invalid, it might have been supposed that he would have lost his interest in children, if he did not even find their company an irritation and a trouble. But as long as the heart is green—as long as it retains aught of the poet's ingenuousness, or of the Master's graciousness, it will try to secure some leisure for the little ones; it will survey them with tender and sympathising

reminiscences, and will seek to resuscitate its earlier self, in order to commune with them. So was it with Isaac Watts. He felt that his mental harvest had been reaped, and fancied that with his powers it was coming to the sear and yellow leaf. But there was still the Michaelmas summer. It brought out again some blossoms of the spring; it revealed some birds of passage which had not taken flight; and for the sake of the children he caged the birds, and made a posy of the flowers, and he has left them in his "*Divine*" and "*Moral*" songs. And what should we have done without them? How tame and tuneless would the days of our childhood stand out to our retrospect, if stripped of "*The Cradle Hymn*," and "*Abroad in the Meadows*," and "*The Rose, that Beautiful Flower, the Glory of April and May*." And cross, and busy, and heard-hearted as we are, how much worse might we have been were it not for "*The Dogs delight*," and "*The Busy Bee*," and "*The Voice of the Sluggard*," and "*Whene'er I take my Walks abroad*!"

Kind tutor! how mellow is thy memory! How hallowed and how innocent do the days now look that we spent with thee! and how glad we are to think that in the homes and in the Sunday schools of Britain and America, some millions of young minds are still, from year to year, enjoying thy companionship, so loving, wise, and holy! —(*Extracted from an Article on Isaac Watts, in the North British Review, for August.*)

"FAITHFUL UNTO DEATH."

AN INCIDENT.

WHEN the wretched 6th Regiment of Bengal Native Infantry mutinied at Allahabad and murdered their officers, Arthur M. H. Cheek, an ensign, not seventeen years of age, who was left for dead among the rest, escaped in the darkness to a neighbouring ravine. Here he found a stream, the waters of which sustained his life for four days and nights. Although desperately wounded, he contrived to raise himself into a tree during the night, for protection from wild beasts. Poor boy! he had a high commission to fulfil before death released him from his sufferings. On the fifth day he was discovered and dragged by the brutal Sepoys before one of their leaders, to have the little life left in him extinguished. There he found another prisoner, a Christian catechist, formerly a Mohammedan, whom the Sepoys were endeavouring to torment and terrify into a recantation. The boy officer saw that the firmness of the native was giving way, as he knelt amid his persecutors, with no human sympathy to support him. The

young Englishman, after anxiously watching him for a short time, cried out, "Oh! my friend, come what may, *do not deny the Lord Jesus!*" Just at this moment the alarm of a sudden attack by the gallant Colonel Neil with his Madras Fusiliers caused the instant flight of the murderous fanatics. The catechist's life was saved. He turned to bless the boy whose faith had strengthened his faltering spirit. But the young martyr had passed beyond the reach of human cruelty. He had entered into rest.—*Extracted from an Officer's Letter in the East India Company's Service.*

A L O N E.

ALONE, alone! No, not alone,
Though friend or comforter I've none
To soothe me in my deep distress,
Or cheer my spirit's loneliness;
Or counsel me, when trial and strife
Cloud the faint sunshine of my life;
Whose lips might heavenly peace impart,
And still the throbbings of my heart.

Alone! Ah, no! My God, my Guide,
I know that thou art by my side
In all my wand'rings wild and wide.
I know that thine all-seeing eye
Can mark each tear, each faintest sigh,
And that thine own almighty will
Can shield and shelter me from ill.
Oft in my solitude I feel
Thy presence o'er my spirit steal,
And though thy form I may not see,
I know that thou art near to me,
Noting them all, my every word
And thought, by which my soul is stirred.
And when, at morn and night, I own
My sins before thy sacred throne,
I know that, from thy place on high,
Thou seest my sad uplifted eye,
And hear'st, with all a Father's love,
The humble prayer I waft above!

Then say not I am all alone,
Though friend or comforter I've none!
He is my Friend who died to save
My soul from an eternal grave,
Who breathed a mortal's fleeting breath
To shield me from the second death,
And cleanse my nature in the flood
Of the rich ocean of his blood!
He is my Comforter who knows
The source of all my various woes;
He, who delighteth to impart
His grace to sanctify my heart;
He, unto whom all power is given
To reign supreme in earth and heaven;
Who sits upon his Father's throne,
And pleads for those that are his own;
And clothes, with his eternal love,
The white-robed kings and priests above!

THE MONEY WASTED IN WAR.—"Give me," says Stebbing, "the money that has been spent in war, and I will purchase every foot of land on the globe. I will clothe every man, woman, and child, in an attire that kings and queens might be proud of. I will build a school-house upon every hill-side, and in every valley over the habitable earth. I will supply that school-house with a competent teacher; I will build an academy in every town, and endow it; a college in every state, and fill it with able professors; I will crown every hill with a church consecrated to the promulgation of the gospel of peace; I will support in its pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill shall answer to the chime on another around the earth's broad circumference; and the voice of prayer and the song of praise shall ascend, and the smoke of universal holocaust shall ascend to heaven."

. THE WARFARE.

A CHRISTIAN must not *expect* to please men. He must not be disappointed, therefore, if he does not. His Master did not please the world; and it is enough for the disciple that he be as He was. A professing Christian, and especially a minister, should be alarmed when the world flatters and caresses him. He should fear either that he is not living as he ought to do, and that sinners love him *because* he is so much like them, and keeps them in countenance; or that they *mean* to make him betray his religion, and become conformed to them. It is a great point gained for the gay world when it can, by its caresses and attentions, get a Christian to forsake a prayer-meeting for a party, or surrender his deep spirituality to engage in some political project. "Woe unto you," said the Redeemer, "when all men shall speak well of you."

CARES.—How much beneath the spirit of Christianity are the carking anxious lives of too many Christians! You do not believe. You talk of living by faith. But where is any such thing? Can you trust God for your souls, and can you not trust him for your bodies, for your children?—

RICHARD ALLEINE.

There is nothing given us in more strict charge in the Scripture, than that we should be careful for nothing, solicitous about nothing, take no thought for to-morrow, but to commit all things unto the sovereign disposal of God our Father, who hath taken all these things into his own care. See Matt. vi. 25—34.—DR. OWEN.

Correspondence.

To the Editor of The English Presbyterian Messenger.

THE HYMN-BOOK, ETC.

SIR,—You will, I am sure, according to the common rule of fairness in such cases, allow me room for a few words in reply to Dr. Weir's observations on my remarks in your number for August last on this subject, and I should wish to do so in the same spirit in which Dr. Weir treats this matter, by engrafting upon it questions of far greater importance.

In the first place I beg to state that I did not charge rashness, ignorance, or haste against the committee. On the contrary, I said that "a hurried issue of the book can hardly be pleaded as an excuse." Instead of ignorance, I charged carelessness; and it is a pity that after so "much painstaking" the blunders I took the liberty of pointing out should have occurred.

As regards elisions in poetry, the "modern practice" referred to does not establish a new rule, nor abrogate a previous long-established one. Josiah Conder and Dr. Reid were the editors or compilers, not the composers or writers, of the contents of their collections. We find that our greatest poets were very particular in using elisions and in indicating where those particular syllables were to be pronounced, where elisions were not required. It is the same with the American poets; and in a work now publishing, containing choice selections from English and American poets, the same rule prevails. None will more readily than myself acknowledge the well-deserved literary reputation of Dr. Hamilton, from whose works I have derived much pleasure and profit. With reference, however, to the point in question, I find that, in the poetical extracts in his works, he abides by the well-established rule of using elisions. Our writers on oratory do the same. If we were to consider "modern practice" in our pulpit eloquence to establish *correct* rules as regards pronunciation, emphasis, and style, alas! for all our English grammars and

works on rhetoric. It will not do always to adhere to modern practice.

I did not think of objecting to the "peculiar measures." I like all sorts of measures in poetry. But I took the opportunity of directing attention to the necessity of further instruction in singing. I most sincerely wish that our ministers would take that matter up, and show their estimation of its value, in connection with the success of our congregations. If they did, there would not be so much room for "the organ question." There is no organ like the human voice.

Allow me now to engraft on the above remarks one or two of much higher importance. I enter entirely into Dr. Weir's views as to the propriety, or rather the necessity of our becoming less sectarian and exclusive, to give up some of our national prejudices and mannerisms, and lay ourselves out more frankly and generously towards our English friends, in order to let them see and feel that we are not the "sour Presbyterians" they have heard of, but are actuated by the same kind and loving spirit as themselves. I feel assured, and have long thought, that a great deal to that effect could be done by us, both *in* church and out of church,—by our ministers in the pulpit and our people in their pews, and by both in their intercourse with their English friends around them. I believe, with Dr. Weir, that these feelings exist very extensively amongst our congregations. Can we not express them more effectively? The result, I am sure, would be pleasing to all.

Whilst we pray for success, we must use the means within our power, and I have often thought that one of those means would be our getting rid (especially in our pulpit ministrations) of our provincial manners and *patois*, and substituting, instead thereof, a little more refinement of action and elegance of speech. The change would even be

acceptable to our own people. Witness the following. On an occasion, not long since, when one of our ministers (who, I must suppose, is possessed of some extra refinement of manners) came to officiate at one of our London churches, where I happened to be attending; after the conclusion of the services, on going home I passed three old Scotch lady-*cronies*, who were talking to each other, by the way, of what they had seen and heard and felt at church; and with reference to the minister, the one lady exclaimed, in addressing the other,—“E-h!—w-h-a-t

a g-e-n-t-l-e-m-o-n-l-y m-o-n!—an’—did—ye—notice—his—nice—levend-thur—gloves?” What is far more important, however, than the “*levend-thur gloves*” is a scholarly taste or a more polished exhibition than at present we can perhaps boast of, of those talents and ability, which already exist amongst us, so as, in some measure, to meet some of “the objections of men of taste to evangelical religion.”

I am, Sir, yours faithfully,

W. SINCLAIR.

11th Sept., 1857.

Missions.

CHINA.

WE take the following paragraphs from a letter of the Rev. Carstairs Douglas, which recently appeared in the *Edinburgh Witness*:—

“Among the signs of friendly feeling at Amoy, one of the most remarkable has been a compliment paid to the foreigners and to the Queen, by a semi-official body at Amoy, usually called the Committee of Public Safety, consisting of the most influential people of the place. This committee issued invitations to the consular authorities, the naval officers, and all the merchants and missionaries of the place, to a dinner on the 23rd of May, intended, doubtless, as the Queen’s birthday. Probably the day before had seemed, to their ideas, more honourable than the day after the Sabbath.

“It may, perhaps, have been also counted a more fortunate day; as it was the first day of the Chinese fifth month. The invitations included even the ladies; but these, and a few others, did not go. The place was a large temple, called Lam-po-to, about two miles from the town. The table was prepared for us in European style; while our Chinese entertainers had their own table, in their own style, in an adjoining room. Two of their number were deputed to sit at the head and foot of our table, being selected, the one because he could talk Spanish, and the other because he knew Malay. If our Hong-kong friends

heard of the preparations, before learning the auspicious termination, they may very probably have trembled for our safety; but I can assure you, that the most perfect cordiality prevailed, and that no one suffered any evil consequences from the Chinese hospitality. It was a little amusing to see the endeavours of our chairman to get a promise from the captain of the man-of-war, that he would put down any insurrection that might occur; but of course he took good care to give no such assurance.

“On Monday (25th May, *i.e.*, Queen’s birthday according to *our* ideas), I had the pleasure of meeting at dinner, at the British Consulate, two of the mandarins—the commander of the Amoy land forces (commonly called the colonel), who is at present an Amoy man; and the comptroller of Customs, who is a Manchoo, and of course, talks Mandarin. We had a great deal of very pleasant intercourse with the mandarins, and they seemed quite at their ease, and quite cordial with us.”

INDIAN MISSIONS AND THE BENGAL MUTINY.

WE take the following passage from a letter of Mr. McLeod Wylie’s, of Calcutta, published in the *News of the Churches*:—“I hope now that the real *animus* of Moham-medanism, and the real workings of caste, and

the folly of pursuing a policy of compromises, will be manifest to all. I hope, too, that the painful truths, that as yet our missions have scarcely touched the mass of the people, and that India is still very nearly what she was in moral and social debasement a hundred years ago, will be acknowledged; and that these truths will bring forth fruit. I have published some of the facts relating to this part of the subject before, but I am sure that you will let me repeat them. They cannot be repeated too often. Here is the case of the north-western provinces, in three of its revenue divisions:—

	Population.	No. of Missionaries.
Paneeput, Hissar, Delhi, Rohtuck, Gorgaon,	2,193,934	Two.
Saharunpore, Mozufurnugger,		
Meerut, Bolundshuhur, Allighur,		
Bijnore, Moradabad, Budaon, Bareilly, Shahjehanpore,		
	4,522,165	Four.
	5,218,310	None.

And in the remaining districts, with eighteen millions, a short time back there were only forty-five missionaries, or about one for every 400,000 people. Moreover, there were fifty-four cities, whose population ranged from 10,000 people up to 111,000, without any missionary; and 150 towns, each with a population exceeding 5,000, but below 10,000; and *more than* 5,000 towns and villages, with a population of upwards of 1,000, but below 5,000; and 67,000 villages, whose population is under 1,000; and *in scarcely any of these was there any missionary*. Then the whole country of Oude, and the whole still more extensive and populous country of Rajputana, had no missionary at all. We have talked about missions, but have really done comparatively nothing. This vast country has been treated as if one missionary would suffice for half a million of scattered people. We need not, therefore, marvel, if we find the same unmitigated hatred to Christianity in the Mohammedans, the same tenacious adherence to caste in the Hindus, and the same blood-thirstiness, cruelty, and treachery in all, which were exhibited in the history of five hundred years ago."

The following instructive remarks on the cause of the mutiny, is from a letter in the same paper:—"Now, it is a pretty general

conviction in India, that we have not only degraded ourselves before the natives in the matter of our religion, but have proved our own traitors, and prepared the evils under which we are now suffering. Our position has been inconsistent, and has been felt by the natives to be hypocritical, and very naturally they have suspected it. We have most studiously, by a mawkish delicacy and mistaken policy, kept our religious and social principles in the background in our administration. We have virtually told the people we do not care for our religion and for our social principles. And while we have been trying in every way to impress upon them this truth, or rather untruth, they naturally have not believed us. They cannot believe that a powerful and great nation such as we are, with a religion which makes no alliance with any other—which is upheld by talent and learning—that we should so far undervalue our religious and social institutions, that in India we should care nothing about them. The Queen of England is patron to missionary societies, and the natives know it right well. The people of England spend immense sums for the conversion of the world, and the natives know that also well; and when we come forward with such pretensions as the Indian policy has been, they do not believe us. They believe we have some sinister intentions in such a course of policy, that we will bide our time, and take an opportunity of coercing them into Christianity. Every native knows that the Governor-General has no pantheon where he has set up Brahma, Vishnu, and Shiva alongside of Abraham, and Moses, and Christ, in order to worship them. Every native knows that the British, as a nation, wish them to be anything but idolaters. Every native knows that every European thinks his gods and goddesses the greatest pests in India, and the greatest obstruction to her civilisation and advancement. Our position is not like the Roman of old, who, as he extended his conquests, added to his own pantheon of worship the gods and goddesses of the conquered nation; and which addition, as a token of reverence and respect for the religion of the conquered, was greatly liked, and, in some measure, soothed the humiliation of subjection, and strengthened the Roman power. And the Roman did it quite consistently. He had no truth to stand by, and anything and everything served as objects of worship. So that the Roman governor who worshipped, and the Roman emperor who recognised, the gods of conquered nations, were sincere, except they belonged to the sceptical schools of the day. Our governors and governor-generals, could they even recognise the idols of India, would not be viewed as sincere. And

shall we become idolaters for the sake of ruling India? Is there no other way?

"Now, had the British Government taken up a consistent honest position in the matter of religion, that position would have been a safeguard against any large number of men being driven by designing men into religious fanaticism. We should have distinctly told the natives that, as a Christian nation, we value our religion—owe to it our greatness—know it to be the only Divine religion—and that we can in no instance beguile our principles or betray our position. Further, we should have distinctly told them that the grand fundamental principles of our religion forbid government interference with the propagation of religion, and forbid coercion and force of every kind. We should have told them that the religion that we value forbids coercion; that it requires a thorough change of heart, and not of external appearance, which coercion never can effect. The missionaries might be instanced, who, if they wish, could baptize scores of people, but who, notwithstanding, after fifteen and twenty years of labour, have churches with only twenty and forty members. Of course the Government are everlastingly telling the natives about their principles of toleration and non-interference, but the natives do not believe the Government, as there is an evident inconsistency and dishonesty in it. On the back, however, of such an avowal of our Christian position, and appreciation of our religion, they would have understood it. We teach our children to be candid and frank, as, after all, the easiest and safest course for them, though it may occasionally bring them into some trouble and pain. Sage politicians have to learn the first principles of that morality which they inculcate upon their children. They will ward off tremendous catastrophes, such as those which befall a nation occasionally by crooked and inconsistent policies, and the whirlwinds of which we in India are reaping so largely just now.

"Instead of this, what have we been doing? Up to a late period, we used actually to honour Hindu deities and Mohammedan saints in the most public manner; and in the eyes of the people it was the worshiping of them. Regiments with European officers, and even European regiments, used to be sent out in particular festivals, as guards of honour to some hideous idol, and as tokens of British regard and favour. In many little ways, up to this day, is this regard shown to idols and images. And up to this day we have upheld that monster social curse of India—caste. And to this we owe the fearful disasters of the mutiny. The Bengal army is, by strict regulation, composed of the three highest castes in India—the Brahmins or priestly caste, the

Ksheitryas or soldier caste, and the Mohammedans. To please the high-caste feeling of India, to pamper the social curse, this was done. The Government was warned of this by every class of thinkers. Colonel Jacob, many years ago, published a pamphlet, in which this curse of India was pointed out as constituting a dangerous element in the constitution of the Bengal army. And this year has realised the almost prophetic delineations of his work, and that of other writers. But caste is religion in India, and the Hindu religion is not only to be tolerated, but to be pampered and strengthened by our power; and we must become Hindus rather than steer a clear consistent Christian course.

"In neither the Bombay nor the Madras armies is caste recognised in India. These are composed of men of all castes, from the lowest to the highest; and it is to this commingling of caste that we in Bombay and Madras owe our safety amid the universal insurrections in Bengal. Had the organiser of these armies acted upon the principle of the Bengal folk, there would have been no British India for six months to come—till, at least, 50,000 European troops had arrived; and a very few of the present English residents would have survived. Like the Roman prætorian guards, the native army would have done as it liked. We in Bombay have been saved this fate by the Bengal example. Just a fortnight or so before the Bengal mutinies began, the commander-in-chief of the Bombay army had ordered that all future recruiting for the Bombay army should be from the higher castes. Lord Elphinstone, the enlightened governor, reprimanded the commander-in-chief for this innovation, and prohibited it—thus anticipating the present disasters, and exhibiting that wisdom which has characterised his Bombay rule.

GOD'S WORK AMONG THE KARENS.

WE have just received, through the kindness of a friend, a pamphlet, printed in India, giving a most interesting account of the result of three years' missionary labour among the Karens. We are sure that those who are interested in the extension of the Lord's kingdom will thank us for the following extracts. The writer of the pamphlet says:—

"It is a glorious work indeed. These noble people were never known to have a separate language or separate traditions, till the first inquirers sought instruction from Dr. Judson, the heroic and devoted American missionary to Burmah. But now they appear to the eye of the church a large distinct nation, divided into several

tribes, with varying dialects, but all worshipping the Eternal God; all waiting for the promise of the fathers—a true Book of Revelation which should be brought to them by the white man over the sea. And as that Book is opened, and its lively oracles declared, hundreds upon hundreds receive the word with all readiness of mind, avow their thankfulness and their faith, and the missionaries who proclaim to them the glorious gospel, say, 'Can any forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?'

"Surely the heart of the believer bounds with joy as it contemplates this great sight! And then when the love, the self-denying liberality, the desire for knowledge, the simple faith of these people become conspicuous, and they carry swiftly onwards to regions beyond the glad tidings they have heard; as their burning zeal encourages the hope, and their own remarkable conversion seems like the prelude of new and surprising days of blessedness, our dormant faith rises to realisations of fulfilled prophecy, beyond all that was asked or thought before; and we obtain some slight glimpse of that transcendent and majestic future, which shall prove that the Lord's ways are higher than our ways, and His thoughts than our thoughts.

"We speak with no exaggerated feelings. The facts are manifest, and since apostolic days, unparalleled. These Karen people are signalising in a way most animating and most affecting, the power of divine grace. The first convert Ko Tha Byu, 'the Karen apostle,' was one to whom much had been forgiven and who loved much. It was his meat and drink to do his Father's will; necessity was laid on him to preach the gospel; and he went forth warning every one, night and day, with tears, and proclaiming everywhere the one great truth on which his soul fed and was satisfied, that 'Christ Jesus came into the world to save sinners, of whom I am chief.' He died, and his works followed him. Men flocked in, and the work spread. Devoted men and women gave their lives to the service of these brave and generous people, teaching all the way of God more perfectly; but the world knew little of these labours, and even the church of Christ scarcely heard of them. Then came the last Burmese war, and Pegu was annexed to British India. New stations were opened. The white man went as a friend and brother to preach the knowledge of Christ and the forgiveness of sins, and the hearts of thousands were swayed and softened, and the incorruptible seed was sown in great numbers, to bring forth fruit to life eternal. It was not by man's wis-

dom, not by the preaching of science, not by the spread of civilisation, not by the ascendancy of European minds. No, it was the work of the Spirit of God. He sent forth simple men who knew nothing but Christ and Him crucified. He qualified native preachers who had little human learning, and endowed them with gifts and graces, and enabled them to speak from their hearts, as dying men who had tasted that the Lord was gracious, to their dying fellow-countrymen, beseeching them, in Christ's stead, to be reconciled to God. And this word was made effectual. The wild mountaineer who had braved the Burman despot; the chafed survivor who mourned a family carried into slavery by wilder tribes, or driven into exile by his cruel Burman rulers; the savage chief who had learned no trade but war; and the simple child, the lawless youth, even the aged leper—all heard, drank in the word, received and embraced its promises and invitations, and then gave themselves to the Lord with all the fervour and frankness of their simple natures."

Dr. Mason—through whose instrumentality this work was first begun—speaking of a visit he paid to one of the provinces last January, says:—

"The next evening found me at Kholu, in the midst of some of the grandest Alpine scenery I ever gazed on. It stands on the mountain side, one or two thousand feet above Yan Creek at the base; and looking across the valley, mountains are seen piled on mountains as far as the eye can reach, with forms as varied as the pictures of the kaleidoscope; but by far the most delightful part of the prospect to me, is that while standing in that Christian village, three other Christian villages are visible on the mountain sides beyond. From one where I observed the smoke curling in a little nook, we could not be distant more than four or five miles in a direct line across the valley, yet I was told it would be as much as my elephants could do to reach it by travelling all day. On the mountain range where I stood, which bounds the valley on the south, are *six* Christian villages, and on the northern range are no less than *fifteen*. When I look around me, I find myself in a Christian country raised up as if by magic, from the darkness of heathenism, in three brief years."

The following may be taken as a summary of the work. It is from another letter of Dr. Mason's, dated Feb. 7th, 1857:—

"Three days ago, the first meeting of the Bghai Association was held in this

place. I was called to the chair, and as I looked from the crest of the hill on which it assembled, on two thousand of the wildest Karens the jungles can boast, I seemed to be seated in an assembly of all nations. There were men robed in silks in the Burmese costume, others with the blue pants and padded jackets which distinguish the Shans, and a few were buttoned up in the cast-off red coats of English soldiers. Among the women there was a sufficient variety of silk handkerchiefs, white cottons, and diversified calicoes to supply a small linen-draper's shop; but the larger number were in their native dresses. The Pakus were known by the horizontal stripes on their tunics. One Bghai tribe was easily recognised by the tunic being striped perpendicularly with red lines, and the other by their short pants reaching half-way down the thigh. Many of those from the distant mountains had their swords by their sides, and not a few might be seen on the distant margin of the congregation listening as they leaned on their spears.

"Forty-five stations were represented, each of which has its teacher, and all with a very few exceptions are natives of Tounghoo raised up from among themselves.

"At twenty-four of the stations, the foundations of churches have been laid, and there are many candidates for baptism at most of the stations. *Three* hundred and sixteen persons were baptized during the year, making the present number of church members in good standing among the Bghais alone (there is a still larger number of Pakus and Mannié Pghas) *one thousand two hundred and sixteen*. The aggregate of the pupils reported in school is *six hundred and eighty-eight*. In the Paku and Mannié Pgha districts there is a still larger number, there being exactly *fifty* stations. Thus there are *ninety-five* schools, and as many school teachers and preachers to the extent of their knowledge in Eastern Tounghoo, all, with the exception of about ten natives of the province, converted within the last three years. This is the most remarkable feature of this most remarkable work."

"Truly God's ways are wonderful, and he puts to shame the wisdom and works of man. Here is a professedly Christian population of more than 10,000 souls, upwards of 2,000 of whom are members of

Christian churches; schools in ninety-five villages, with praise proceeding from the lips of babes, in tunes with which our mothers sang to us cradle hymns,—indigenous teachers in almost every village using books that they have purchased, and to enable a few to obtain a better education than the jungles can afford, ample funds are provided to support a school in the city! All this, and more, in three years, through native ministers, who, from the foundation of the mission to the present time, have not received in the aggregate 200 rupees. Where shall we look for a parallel in the history of missions? But the work is only just begun. These young Bghai preachers are going to join a phalanx of missionaries to evangelise the other wild tribes in "the regions beyond," as far as the Ho-hang-ho and the Brahmaputra. These men will be better qualified, with a little instruction, for their work, than it is possible to qualify white men in all the colleges throughout Christendom."

The Commissioner of Pegu, in his official Report to the Government of India, speaks of this work. He says:—

"The Karen language was not a written one until about twenty years ago, when a modification of the Burmese alphabet was adapted to it by the American Baptist Missionaries. Since then, thousands of that people have learnt to read their own tongue.

"The actual number of Christian converts among the Karens, in the province of Pegu, is 10,322 persons. These, with their families, make a probable number of 50,000 souls under instruction or Christian influence."

The inhabitants of these wild mountain districts are poor, but they do what they can for the support of the gospel among themselves. "In the Bassein districts, the Karen converts subscribed last year more than £500 for the mission."

But our brethren in these regions require help. Those wishing to aid so noble a work may send their contributions to Mr. R. Scott Moncrieff, Edinburgh, or to Mr. W. H. Dalton, 28, Cockspur Street, or Messrs. Spencer & Budden, 48, Fenchurch Street, London.

Notices of Books.

Life in Israel; or, Portraits of Hebrew Character. By MARIA J. RICHARDS.

Edinburgh: T. and T. Clark. London: Hamilton and Co.

A PRETTY book. Its design is to illustrate in a series of sketches the story of the Bible. Already the authoress has given a volume to the public, called "Life in Judea," and she now asks, that the two series may be considered parts of one whole, and that the sketches of Judean life may be read as a sequel to those of Israel. "Though the several articles are independent of each other, the whole series is connected by a chain of successive developments of one idea—that of a coming Saviour. This idea is traced through the history of the chosen people, from the dawn of the early promises to the full establishment of the kingdom of heaven upon earth, and the sounding forth of its blessed evangel with all nations. That this pervading hope of the Messiah may be appreciated, it is necessary to look upon it in its beginning, and to follow it through the unfoldings of its ever-widening

and brightening course till its final consummation."

There are three periods of the Jewish history illustrated in this volume. The Pilgrimage, the Reign of Solomon, and the Captivity. Much of the narrative is necessarily the familiar story of the sacred writers, but it is interspersed with many notices of manners and customs, and of the physical geography of the countries passed through, culled with careful hand from the numerous works that have appeared on scriptural antiquities and the archæology of the Holy Land.

The style is graceful and pleasing, and the dramatic character given to the sketches will no doubt make the book attractive to many readers who would not have patience to study the more learned works which have yielded the information embodied here. The story is slight,—it being simply used as a frame in which to set the Scripture illustration. The book is one which should find a place in all Sabbath-school libraries.

Presbyterian Church in England.

HOME MISSION FUND.

Donation—Mr. Edward Walker, Torquay.	£1	0	0
Collection—Whitehaven	2	4	0
Association—Bewcastle	1	0	0
Collection—Alnwick	2	8	0

SYNODS' SCHOOL FUND.

Contributions Received—			
St. George's, Liverpool, Collection .	£13	4	9
St. Andrew's, Manchester, ditto . .	13	0	0
Islington, Liverpool, ditto	9	0	0
Marylebone, London, ditto	8	4	7
River Terrace, London, ditto	8	0	0
Woolwich, ditto	6	0	0
Dudley, ditto	5	12	0
Trinity, Newcastle, ditto	5	0	0
North Shields, ditto	4	16	10
Falstone, ditto	2	18	0
Southampton, ditto	2	11	0
Crookham, ditto	2	10	6
Wooler, ditto	1	17	9
Lowick, ditto	1	13	0
Warrenford, ditto	1	10	0
Harbottle, ditto	1	5	0
Hexham, ditto	1	3	0
Berwick, ditto	1	3	0
Felton, ditto	1	2	0
Brampton, ditto	0	14	7
North Sunderland, ditto	0	10	0
Framlington, ditto	0	10	0
Risley, ditto	1	0	7

£93 6 7

JOHN HENDERSON, Treasurer.

Kelvin Grove, Birmingham,
Sept. 21st, 1857.

Presbyteries' Proceedings.

THE PRESBYTERY OF LONDON

Met in the College Hall, on Tuesday, 11th August.

Present: The Rev. William Keedy, Moderator, *pro tem.*, and Messrs. Burns and Roberts, Ministers. Messrs. Morton, Gillespie, Ritchie, and Troup, Elders.

There was no business of interest before the Court, and next ordinary meeting was appointed to be held on the first Tuesday of October.

PRESBYTERY OF LANCASHIRE.

THIS Presbytery met at Liverpool on the 2nd of September. The Rev. A. Inglis, Moderator, *pro tem.* The Rev. Dr. Brown was associated.

Agreeably to notice, the Rev. J. C. Paterson moved, in reference to interim Church Sessions: "Whereas the only function of an interim Kirk Session is to take order for the exercise of discipline, and the administration of word and ordinance in the Congregation for which it is appointed, the Presbytery hereby instruct all the interim Kirk Sessions within these

bounds to strictly confine themselves to the discharge of these duties." Which motion was seconded by Mr. Johnstone (Elder). It was also moved by Mr. Burt (Elder), and seconded by Mr. Forrest (Elder), "That it is not competent for this Presbytery to give instructions contrary to the known practice of the Synod."

The amendment was carried by 7 to 4. Some members declined voting.

From which resolution the Rev. J. C. Paterson dissented, and protested for leave to complain to the Synod, &c. His reasons were given in and read at a subsequent part of the diet, and are as follows:—

1. Because the discharge by an interim Kirk Session of any other duties than the exercise of discipline and the administration of word and ordinance is unconstitutional.

2. Because, in the election of representatives to the Supreme Court by an interim Kirk Session, the congregation has no voice, and is in no sense represented by representatives so elected.

3. Because the right of congregations possessing regular Kirk Sessions are interfered with by the introduction into the Supreme Court of representatives elected otherwise than by parties properly representing congregations.

A Committee was appointed to inquire into the whole state of affairs at Bradford, now vacant by the resignation of Mr. Thomson, and to report at next ordinary meeting.

Mr. Dinwiddie, a student in divinity, applied to be taken on trial for license. A Committee was appointed to examine him on prescribed subjects before the next meeting, and if their report was favourable, the Presbytery agreed to hear his trial discourses.

On the application of the interim Church Session of Rock Ferry, the Presbytery resolved to meet at that place on the 15th current, at 7 p.m., to moderate in a call. The Rev. Jos. Wood to preach and preside.

Some routine business was then disposed of. After which, the Presbytery adjourned, to meet at Manchester on the first Wednesday in November, at 11 a.m.

PRESBYTERY OF NORTHUMBERLAND.

THIS Presbytery met at Alnwick, September 1st, and was duly constituted. The roll being called, Sederunt: Mr. Clugston, Moderator; Messrs.

Hoy, Anderson, Huie, Fergus, Bannatyne, Walker, Edmunds, and the Clerk Ministers; and Mr. George Davidson, Elder. The minutes of last meeting were read and sustained.

It was moved and carried, that the Reports of Collections enjoined by the Synod be called for, from every Session within the bounds, at the quarterly meeting in January, and that the Sessions who may not have representatives at the Presbytery on that occasion, be enjoined to send written reports of the same.

It was agreed that the Moderator should communicate with the Home Mission Committee in reference to the preaching station at Newbiggin-by-the-Sea. The Presbytery appointed the Moderator, and Messrs. Anderson, Fergus, and Walker, a Committee, to watch over the interests of the station at Newbiggin, and to adopt such means as may seem to them best fitted to sustain the efficiency and promote the success of the station. The Moderator to be convener.

Mr. Dunn, student, was examined on the subjects appointed at last meeting, and the Presbytery agreed to sustain his examination.

The Presbytery having resolved itself into a Conference, took up the subject of Ministerial and Sessional Jurisdiction; and, after the members had severally expressed their views upon some of the points raised, it was unanimously agreed, in consequence of the great importance of the subject, to defer the further consideration thereof till a subsequent meeting.

Presbytery resolved to meet at Alnwick on the second Tuesday in October, in St. James's Church, at 11 o'clock. Closed with prayer.

PRESBYTERY OF BERWICK.

THIS Presbytery met at Berwick on the 25th day of August, the Rev. A. Cant, Moderator *pro tem*. Present: Messrs. Ryder, Fraser, Robinson, Murdoch, and Terras, Ministers, and Messrs. Towns and Panton, Elders.

Mr. Fraser brought forward the motion of which he had given notice, that the retiring Moderator should give a discourse on some suitable topic, connected with the principles of Presbyterianism. Agreed to. Mr. James Brown, student, was then examined on the subjects previously prescribed:—Horace, book ii., ode x.; Iliad, book i.; Luke xii.; Whately, Reed, and Brown, Confession of Faith, five chapters;

Mathematics and Natural Philosophy (Mechanics). On all these subjects Mr. Brown gave very satisfactory answers to the questions put, and a certificate to that effect was ordered to be given him. Mr. Ryder then gave in a letter, asking leave to resign his charge at Ancroft Moor, for reasons stated at length in the letter. It was mentioned that there was a letter from Mr. Douglas, offering his resignation on the ground of ill health. Mr. Murdoch proposed to offer his resignation also. After prayer Mr. Ryder's resignation was accepted *simpliciter*, and certificate ordered. Mr. Fraser to preach the Church vacant and moderate in Session. Mr. Murdoch's letter was ordered to lie on the table till Tuesday next, and the Congregation of Bankhill summoned to attend there for their interests. Mr. Douglas was allowed leave of absence for six months. Mr. Robinson to preach at Hornclyff on Sabbath Sept. 6th, and moderate in Session for the next six months.

The Session and Deacon's books were ordered up at the next ordinary meeting. Mr. Munro was appointed Moderator for the current year, in the room of Mr. Douglas.

Berwick, Sept. 1st.—The Presbytery met by adjournment, Sederunt: Rev. D. Munro, Moderator, Messrs. Fraser, Terras, Robinson, Cant, and Stewart, Ministers.

In the absence of the clerk, Mr. Stewart was requested to minute the proceedings.

Mr. Murdoch's letter of resignation was re-read, and also another letter, with medical certificate, excusing his absence, and requesting that his resignation be accepted *simpliciter* and at once, resigning also the clerkship of the Presbytery, and forwarding the books and papers in his possession. A commission from the congregation in favour of Messrs. James Cowe, Elder, Robert Cairns, Deacon, and George Richardson, Trustee, was handed in along with resolution of congregation, expressing sympathy with Mr. Murdoch, and acquiescing in his resignation.

It was moved by Mr. Fraser, and seconded by Mr. Stewart, and unanimously agreed to, that since leave of absence would not meet with the concurrence of Mr. Murdoch, nor implement his desire for an immediate acceptance of his resignation as so decidedly expressed in his letter, the Presbytery receive Mr. Murdoch's resignation, unite in prayer for him in his affliction and for the congregation in its circumstances, appoint the following a Committee, to prepare a Presbyterian certificate and letter of sympathy with their brother and his family, Messrs. Robinson and Stewart, Mr. Munro, Convener. The Moderator then engaged in prayer. The Presbytery

perceiving from the medical certificate, that Mr. Murdoch will not be able to take leave of his people, appoint Mr. Stewart to preach on Sabbath first, the 6th instant, and declare the Church vacant, to moderate in the Session during the vacancy, and arrange with the Session for the supply of the pulpit.

Mr. Murdoch's resignation of the Presbytery clerkship was also received, and Messrs. Fraser, Cant, and Stewart, appointed a Committee to examine the books and papers handed in and report at next meeting, that Mr. Murdoch may get for them a regular discharge. Mr. Stewart, Convener.

It was then moved by Mr. Terras, seconded by Mr. Robinson, and unanimously agreed to, that Mr. Stewart be appointed to the vacant clerkship.

The next meeting was appointed to be held at Berwick on the last Tuesday in November. Closed with prayer.

PRESBYTERY OF NEWCASTLE.

THIS Presbytery met in the John Knox Church, Newcastle, on Tuesday, September 8th, and in the absence of Dr. Paterson was duly constituted by Mr. Wrightson.

Present: Rev. Wm. Wrightson, Moderator, *pro tem.*; Messrs. Anderson, Blake, Brown, McKenzie, Henderson, Storie, and Reid, Ministers; with Messrs. Freeman, Richardson, and Wilson, Elders.

The minutes of last quarterly and subsequent meetings were read and sustained. The Rev. Thomas Robinson, of Etal, being present, was associated. The Clerk stated he had received a note from the Moderator, Dr. Paterson, excusing his absence.

The Committee appointed to examine Session Records and Communion Rolls, reported that only three had been presented; namely, those of Blyth, Hexham, and Seaton Delaval, which were attested.

The Presbytery then proceeded to consider Mr. Storie's resignation of his charge. The documents bearing on the matter having been read, Mr. Storie stated that all business matters connected with the Church had been satisfactorily arranged, and requested the Court to accept his resignation, and furnish him with all necessary extracts. It was moved and agreed unanimously that the resignation be accepted. On the call of the Moderator, Mr. Henderson engaged in prayer, and Mr. Storie was declared loosed from his charge, and commended to the care and blessing of the Great Head of the Church, and the Clerk was instructed to furnish him whatever extracts and credentials he might require. Mr. Brown was appointed to preach in St. John's on Sabbath, the 13th, and declare the Church

vacant; and Dr. Paterson to moderate in the Session during the vacancy.

Mr. McKenzie, on behalf of Mr. Duncan, gave notice that at next quarterly meeting he would move an overture to the Synod on the present position of the English Presbyterian Church, anent the use of instrumental music in public worship.

The Home Mission Schedule from Wark, together with the accounts of the Church for the past year, was laid on the table. The accounts were examined, and the schedule ordered to be attested with a recommendation.

Mr. Thomas Nelson, Elder from Seaton Delaval, then laid on the table a statement of the pecuniary affairs of the Delaval Congregation, by which it appeared that, during the vacancy, the expenditure had exceeded the income by upwards of £10, and requested the Court to recommend an application to the Home Mission for a grant to meet this deficiency. To this the Court agreed, and the Clerk was instructed to transmit the application.

The next quarterly meeting was appointed to be held in the John Knox Church, Newcastle, on Tuesday, the 8th December next, at eleven a.m.

The meeting closed with prayer.

Intelligence.

TRINITY PRESBYTERIAN CHURCH, DUDLEY.—The usual anniversary services in connection with this church took place D.D., preached two able and interesting sermons (in the morning and evening) to large and attentive audiences. The Rev. Thomas Arnold, of Smethwick, also delivered an able discourse in the afternoon. Collections were taken up after each service, which amounted altogether to the lately, when the Rev. Thomas McCrie, sum of £40 10s., a result which must have been gratifying, not only to the respected minister, but also to each individual member of the congregation.

ST. JOHN'S SCHOOLS, SOUTH SHIELDS.—A public examination of the scholars attending the St. John's Presbyterian Church Sessional Schools, South Shields, was held recently, conducted by Mr. D. Justice, head-master, and Miss M. Mc Gregor, mistress of the girls' and infants' school. Several of the managers and visitors also tested the proficiency of the scholars, and the soundness of their attainments, by a variety of questions. The ready and accurate replies given by the pupils gave great satisfaction, and evinced the care and ability with which the teachers

have discharged their duties, as also in the excellent discipline that pervades the different sections. At the close of the examination, prizes, in beautifully illustrated books, were presented to those pupils who had, during the past year, most distinguished themselves by diligence and good conduct. The scholars were then briefly addressed by a few of the managers and visitors, and the proceedings, which were of a most interesting character, closed by singing the National Anthem.

GATESHEAD PREACHING STATION.—**FIRST COMMUNION.**—On Sabbath, the 23rd ultimo, the Lord's Supper was dispensed for the first time in connection with this station, by the Rev. Geo. Blake, Sunderland. There were between sixty and seventy communicants; the number on the roll is about eighty. The first communion in connection with a new movement is always an occasion of deep interest and of marked significance. Let us hope that the advance hitherto made will not be arrested; but that, by the divine blessing, increasing prosperity will attend the future history of the congregation. The day may not be far distant when the walls of Jerusalem will be built up in this important locality, and when we shall have the satisfaction of witnessing an influential Presbyterian congregation drawn from the undecided, irreligious, and infidel classes of the community—a congregation which, at the same time, will be recognised as a home for Presbyterians on their arrival from other parts of the country.

RE-OPENING OF WHARTON PRESBYTERIAN CHURCH.—This ancient place of worship, which has stood the weather and the breeze for nearly a century and a half, has during the summer undergone a thorough repair, and the interior completely remodeled, chiefly at the expense of Robert Barbour, Esq., of Manchester; so that it now stands boldly forward in its new dress, a monument of the simplicity and beauty of ancient Presbyterian architecture in Lancashire. It was opened on Sabbath, the 6th September, by the Rev. J. Clelland, of St. Andrew's Presbyterian Church, Bolton, to large and attentive audiences, and liberal collections were made. The much-esteemed pastor of the congregation retains still the vigour of manhood, and his last days promise to be his best days. "Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us," Ps. xc. 17.

PROCEEDINGS OF PRESBYTERIAN SYNODS IN THE NORTH AMERICAN COLONIES.

In our last number we gave at some length the proceedings of the Synod of the "Presbyterian Church of Canada," and we now

add brief notices of those in the Lower Provinces.

It is a remarkable feature of all these proceedings, that the subject of *union* has held so prominent a place; and we hope that this drawing of brethren towards each other will be overruled for good.

SYNOD OF THE FREE CHURCH IN NOVA SCOTIA.

THIS Synod lately held its annual ordinary meeting. The business seems to have been more than usually interesting.

A deputation appeared from the Presbyterian Church of Nova Scotia, and addressed the Synod chiefly on the desirableness of union between the two churches. Several members of the Synod spoke, and generally expressed themselves as friendly to union.

The cordial thanks of the Synod were voted to the deputation.

SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

THIS Court met on 11th June.

A Committee from the Synod of the Free Church of Nova Scotia appeared and addressed the Synod. A resolution was passed, welcoming the delegates, and expressive of a desire for cordial union between the two bodies.

SYNOD OF THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK.

THIS Synod met at St. John's, on 17th June. There were sixteen ordained Ministers present, and eight Missionaries and Elders.

A Committee was appointed on the subject of union with the Free Church of Nova Scotia.

Facts and Clearings.

THE BISHOP OF NORWICH AND THE DISSENTERS.—Dr. Pelham, the newly-appointed Bishop of Norwich, has issued the following circular, which is said to have given great offence to many High Church clergy of his diocese; "The Bishop of Norwich requests the attendance of the clergy and Nonconformist ministers, together with the churchwardens and other lay officers of the churches and chapels of the city, at the Palace on Thursday, September 24th, at four o'clock, to consider how far it may be feasible or expedient to hold a special service in all the places of worship in the city, as an opportunity for united prayer and humiliation before God

in connection with the present disastrous events in India."

REV. DR. HALLEY.—The Rev. Dr. Halley, who has for eighteen years been the minister of the Independent congregation meeting in Cavendish-street Chapel, Manchester, has accepted an invitation to undertake the presidency of the New College, St. John's Wood, London, in room of the late Dr. Harris.

THE CONGREGATIONAL UNION.—Arrangements are in progress for the approaching visit to Cheltenham of the Congregational Union of England and Wales, who are expected to assemble in this town in the second week in October to the number of 300 or 400 ministers. Attention, at this meeting, will be specially directed to the revival of religion at home and abroad, the furtherance of education, and the progress of home and foreign missions. Among the papers proposed to be read are the following: By Rev. Mr. Mather, a missionary from Agra, on "The Present Aspect of Affairs in Bengal;" by Rev. Mr. Stoughton, of Kensington, on "The Pen and the Tongue; or, Tyndale and Whitefield;" and another, on "The Mode of Preaching best adapted to the Necessities of the Present Day." The Rev. J. Angell James will deliver a discourse to the Union.—*Cheltenham Free Press*.

The total number of newspapers now issued in the Australian colonies amounts to eighty-one. Victoria has six daily, and thirty-eight weekly and bi-weekly; New South Wales, two daily, and eighteen weekly and bi-weekly; Tasmania, five daily, and three weekly and tri-weekly; South Australia, two daily and three weekly; and in Western Australia there are four weekly journals.

CONGREGATIONAL MINISTERS FOR AUSTRALIA.—It appears that out of the sixteen ministers of the Independent body that Mr. Poore came from Australia to seek, twelve are engaged, of whom six have already sailed, and it is confidently expected that the whole number will have departed by the end of the current year.

An institution has been recently established by a committee of ladies in London, for the purpose of imparting a knowledge of cooking to the poor. It is proposed also to instruct girls desirous of becoming cooks, or to teach those already so employed; and especially to educate those qualifying as nurses in the preparation of articles of diet for the sick. The articles of food prepared in the kitchens are sold to the poor at little more than cost price, whilst regular customers can have their children taught the elements of cookery and the first principles of housewifery gratis.

BANK OF DEPOSIT.

NATIONAL ASSURANCE & INVESTMENT ASSOCIATION,

No. 3, PALL MALL EAST, LONDON, S.W., (Head Office);

No. 2, St. Andrew Square, Edinburgh;
No. 202, Union Street, Aberdeen;
No. 8, Cherry Street, Birmingham;

No. 9, Pavilion Buildings, Brighton;
No. 64, High Street, Lewes;
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